SEPTEMBER 15 — 21, 1979

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Photograph : Farokh Reporter

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THIS WEEK

SEPT. 15 — 21, 1979

UNFAITHFUL HUSBANDS

Infidelity among the married is not so uncommon, but it is more common among husbands than wives. How do women react to infidelity in their husbands? An interview-based probe into this marital menace and an analysis of the causes and 'cures' by experts on sex and marital problems.
Page 10.

DOMESTIC SERVANTS

Domestic servants are a blessing to middle class families who can ill afford expensive labour saving gadgets. Yet, need we treat them with such scant courtesy and chronic suspicion and assume that they are born liars and thieves? A plea to accord our servants the human dignity which is their birthright.
Page 17.

BEAUTY CONTEST

Eve's Weekly, in association with Shri Ambica Mills, sponsor Ambiqueen/ Ambiprincess contests to select Miss India/Miss Young India for Miss International/ Miss Young International 1980. Also Ambiscope fashion shows. Entry forms are inside.
Pages 22.

AN EX-MODEL VILLAGE

Once visited by Queen Elizabeth as a show-piece of a modern village, today Shamaspur has relapsed into its old unhygienic, unplanned pattern. A lesson to our planners on the need for forethought.
Page 53.

ALSO

Book Nook — **Page 21** IYC Story : Dropout Delinquent and Brave Sparrow — **Page 27** Women in Focus : Zeeba, business woman, and Salma Sultan, TV announcer — **Page 31** Eve Today : Roma Mukherjee, helping the mentally handicapped — **Page 35** Environment : The problems created by our unhygienic habits — **Page 46** True Life Story : "They Buried My Corpse" — **Page 49** Poppets on Parade — **Page 56**.

REGULAR FEATURES

Your Page/**7**, Readers' Voice/**9**, Film Star/**15**, Step by Step Cookery/**25**, Beauty/**30**, Fashion/**32**, Cookery/**37**, Story/**41**, Frankly Speaking/**45**, Comics/**51**, People and Events/**60**, Horoscope/**62**.

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YOUR PAGE

Do you have something to say?
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1st PRIZE

PLEASE TAKE OUR GIRLS

Every time I advertise in the 'Hindu' for suitable bridegrooms for my two postgraduate, employed daughters, the response is meagre — not more than three or four on each occasion, but in regard to my advertisements for suitable brides for my two sons — one an engineer and the other a doctor (since married) — the responses were overwhelming, over fifty proposals were received for each! Does this not mean that the age-old tradition continues?

The parents of girls, particularly among Hindus, continue to struggle and sweat to dispose of their daughters, while they need to face no problem in getting their sons married. Offers are received unasked by the boys' parents who invariably assume a passive and unhelpful attitude towards the parents of the prospective bride. The fact that the daughter, with all her higher education, employment and charm, continues to constitute a real liability to her parents even to this day, only proves beyond doubt how insignificant has been the impact of the world-wide Women's Lib movement in Indian society. On the other hand, in Vedic times, the position was just the reverse: brides were being sought after by bridegrooms. Is it not cruel to deem as a liability a person (the daughter) who, after her marriage, proves in every way an asset to her life's partner — physiologically and psychologically? Her assets increase when she happens to be a working woman.

Let us hope that, with the message of the Lib movement spreading to every nook and corner of this country, the day is not far off when, in arranging marriages, the initative is always taken by the boy and his people.

V. S. NATARAJAN, Tirunelveli

Your choice of words, perhaps, denotes your attitude and the attitude of countless other parents: daughters are to be "disposed of"; sons are to be "got married"! Is it any wonder, then, that there appears to be no progress in this direction? No, we wouldn't want to leave it to "the boy and his people" — we will strive for the day when the initiative, and the advantage, is with us.

2nd PRIZE

CHILD-BEAST OF BURDEN

On reading the newspaper headline: "Boy yoked to cart becomes a cripple", my reaction was one of great shock mingled with disbelief. A landlord in Andhra Pradesh yoked his servant boy, aged 11 years, to haul a load of logs. The boy's spinal cord broke and he became a cripple. What a barbaric and inhuman act to be perpetrated by one human being on another and that, too, on a child! Are the children of the have-nots to be treated in this inhuman way because they are forced to earn their livelihood? Strange, but nevertheless true, that poverty can even destroy one's identity as a human being.

The pivotal point is the prevalence of child labour. It is interesting to note that there are two schools of thought on this issue: one reflecting a robust, down-to-earth approach and the other aesthetic but impracticable. One section is of the view that the child, by its labour, achieves a feeling of 'belonging' and has a sense of security, which is all-important for its well-being. The other condemns the practice as untenable on humanitarian grounds. Viewed dispassionately and objectively, what other alternative can we offer to not a few, but millions of these poor waifs, who run the entire gamut of poverty and misery? The problem has to be tackled at its source, that is besides population control, the average per capita income of each individual has to be raised, which means an all-round improvement on several fronts, economic, social and others.

In a country where the bulk of the population live below the poverty line, it is no mean task but a beginning can always be made for a laudable cause.

MISS E. DHAMAYANTHY DEVASUNDARAM, Madras

Shocking enough to make your blood boil. While we talk of young brides burnt to death or urban children brutally murdered after hitching a ride, let us not ignore instances like this one, in the belief that it is a stray case. If children must work — although we wish they didn't have to — they must be treated with the same concern, kindness and dignity which we expect, and demand, for adult labour.

3rd PRIZE

THE STING

I invite the attention of your readers to the tragic death of 16-year-old Jayanthi, a student in Coimbatore, due to repeated stinging of a scorpion. Travelling in a town bus, the girl felt the stinging of an insect on her thigh. The pain must have been terrible. In any other country, the student would have jumped up, shaken or torn off her clothes, and got rid of the insect, either by her own efforts or with the help of other passengers. But no, not Jayanthi. The age-old taboos and 'modesty' were so ingrained in her that she put up with the pain until she reached home and the scorpion was discovered. But by that time it was too late; the girl died.

We have to draw our own conclusions from this tragedy, note the deadening and paralysing effects of outmoded norms of 'modesty' of our people, and do something to bring about a more balanced attitude. But what has prompted me to write this letter is the comment, on the incident, in a well-known Tamil weekly of Madras. The journal lauds Jayanthi for sticking to our "ancient traditions" of modesty, and her readiness to face death rather than expose her legs to strangers in the bus. And the journal castigates (in advance) people like me, who feel that Jayanthi acted foolfshly in putting up with the pain and taking unnecessary risks with her life. The comments of this journal would have been laughable if the subject were not so tragic.

When responsible journals, which are supposed to guide and mould public opinion, take up such an attitude to matters involving life and death, I wonder whether we can ever get out of the ancient grooves of superstitition and taboos, and become a modern society, based on common sense and knowledge.

P. S. RAMASWAMI, Madras

Of course, we don't know if Jayanthi realised the danger she was in. Maybe she didn't. But, for any paper or journal to laud her stoicity and imply that a woman should throw away her life rather than her 'modesty' is foolhardy, to say the least.

PLEASE, PLEASE

I resent parents wanting their children to please them. This is unreasonable on their part and can leave the child, when grown up, with no standing of his own, no definite value system.

Isn't it more important to live a life of true feeling? If we are not entitled to assert our beings, there is not much charm in living. We should be allowed to discover ourselves. I wish parents realise this soon and stop imposing unnecessary restrictions on their children.

MRS. S. K. BAMRAH, Bombay

Agreed. Restrictions, when not tempered with reason are odious. But why shouldn't children please their parents? To please somebody is one of the nicest ways of saying 'I love you'.

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READERS' VOICE

Most articles raise a question, a comment or at least a criticism. Write them down and mail them to us!

DOWRY DEATHS

With reference to your interesting article, "Burning the bahu, an increasingly popular crime" by Ila Kapoor (July 7), our newspapers continue to report the tragic deaths of many more young brides, who are murdered or burned for non-payment of dowry.

As long as parents consider their daughters' marriages as the "be all and end all" of their lives, the dowry system will continue. The government has passed laws against dowry, but as long as parents are not reformed, it will continue in some form. The members of the guilty families should not be allowed to get away scot-free. Severe punishment should be meted out to them.

When educated families in cities harass young girls for non-payment of dowry, what must be the fate of illiterate girls in villages? All of us should see that all such cases are brought to the notice of the authorities concerned so that we can eradicate this evil from society.

Just as there is need to fight dowry by educated boys and girls, there is also need for cooperation from elders. Many of our young people do not want to take dowry but at the time of marriage they have to bow down to the wishes of their parents.

There is need for more active organisations like the 'Nari Raksha Samiti', 'All India Women's Conference', 'Mahila Dakhsata Samiti', and Stree Sangarsh, not only in the cities but in rural areas also. Dowry is almost worse than untouchability.

ASHOK B. PHADTARE, Bombay.

WOMEN IN HINDU MYTHOLOGY

Neera K. Sohoni is not quite correct in asserting, in her article "Myths in our Mythology" (July 14), that women are depicted in Hindu mythology as persons "without any spirit of defiance; there is only sad, weak submission."

The Puranas give us a glittering galaxy of women who are among the most talented and spirited individuals in those tales, very often surpassing their husbands.

Rukmini, Damayanti, Satyabhama, Subhadra, Usha, Hidimbi and several others, married their lovers defying the orders of their fathers and brothers and overcoming all obstacles. When there was an elopement to be carried out, it was the girl and not the boy who took the initiative and chalked out the way to elope. Arjuna, flying away with Subhadra, has to take up arms against a host of chasers. Subhadra takes over the reins of the four horses of the chariot and rides to safety along with her lover, unperturbed by the shower of arrows all around. Damayanti rejects four gods to marry a mere human being: Nala. Hidimbi falls in love with Bhima. Her brother is annoyed, fights the lover and gets killed. The girl marries Bhima who has just killed her brother. Usha beats them all. She is not abducted. On the other hand, it is she who abducts her lover, Anirudha, and lives with him on the seventh floor of her father's palace in unmarried bliss for several days before she is caught and Anirudha is imprisoned.

When Krishna arrives with an army to rescue his nephew, Anirudha, the King Bana goes into hiding. Bana's mother comes out and stands completely naked before the invaders who naturally turn tail and run. That was perhaps the first and most effective strip tease act in all the legends of the world. Finally, however, Krishna wins.

Love stories in the Puranas can give wonderful tips to modern women. "Amar Chithra Katha" omits these aspects because the books are meant for children.

MURKOT KUMHAPPA, Calicut.

NEXT WEEK

ISSUE OF SEPT. 22

THE BLINKERS THE POLICE WEAR

Even today, when public protest and media coverage has finally brought to light the gruesome reality of dowry murders, a disturbing number of police personnel refuse to believe the truth.

FAMILY COURTS

Unhappy homes, miserable women and disturbed children — these are very much a part of our lives. The existing avenues for succour often prove useless. So the move is afoot to introduce a system of Family Courts to deal specifically with these matters.

BLUES IS A WOMAN THING

Women have played a vital part in the development of jazz from the very early days. An assessment of their contribution.

RECORDING POP

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INFIDELITY IN MEN

Amita Sarwal

"Infidelity," says Chalmers, "gives nothing in return for what it takes away." What then is it worth? The unhappiness, the misery, the humiliation, the tension, the sleepless nights, the uncertainty that it brings in its wake? Could it be because women forgive easily that marriages last? Or is it because love lasts much longer than hate, and is also a more powerful force — that couples consider this a temporary phase, and agree to overlook it?

It is obvious from what we see and hear all around us that a large proportion of men and women today form sexual relationships outside marriage (whether or not they ultimately lead to another marriage) which they conceal, or seek to conceal, from the world. Today our modern civilization recognises the existence of these "affairs," and extra-marital sex is no novelty. Prostitution has flourished and even been defended in public, and what is called "seduction" is found all around us.

This unfaithfulness depends to a large extent upon what kind of a marriage it arises from. If it was a love marriage, then more often than not, the unfaithfulness stems from a desire for revenge, a desire to hurt, because you feel let down by someone you cared for, someone you trusted. But if it was a marriage of convenience or if there is no love between husband and wife even after marriage, then it could be that someone promised more in the way of happiness than the partner.

There is also a third reason — the male with the inferiority complex. Such a partner succumbs to unfaithfulness out of a feeling of inferiority towards his partner. He feels he is insufficiently appreciated, or does not get enough affection, and takes this way of asserting his ego. Notwithstanding the remorse he may feel, he does get a feeling of satisfaction and superiority out of it. "What would my wife say if she knew that I can still attract somebody else? I really don't need to feel so inferior towards her."

Naturally, not everyone discontented in marriage will be unfaithful. He will be so only if it is in accordance with his style of life.

To start with, I talked to a few typical women of the educated middle class. What would these women do if they found their men straying?

"I'LL FIGHT FOR MY MAN"

First was Anu. An attractive, ambitious young graduate, she was quite flustered when confronted with such an idea. For the teenager looks at marriage, and all that she wants it to hold for her, through rose tinted glasses. "When I get married, if it's a love marriage, or for that matter, even if it's an arranged one, I don't see any reason for his going astray," she said. "But if things go wrong, I'll give in a lot, I'll try and keep the marriage going till eventually I feel that there is no point in going on, that he really doesn't care for me. Only then will I leave him. Yes, I'll fight for my man till the end. But don't scare me about marriage. I think it can be a beautiful relationship and depends entirely upon the persons concerned. A woman can be submissive, yet rule her man and the house. It's a matter of strategy."

* * *

Rita is practical and wordly wise. Hers is a love marriage of eight years' standing. "To start with, I am sure my husband will not get involved with another woman," she said, exuding confidence. "And I know for certain that once there is something like this I'll know immediately. We are too close to each other to hide anything. I'll be able to tell from his mannerisms, and then I'd find out. Another thing I know about my man — his affair will be an out of town one. Then, regardless of the cost or inconvenience involved, or whatever else it takes, I'll follow him and go and find out for myself. Once I'm certain, I'll plan my life, exclude the kids and quit."

One advantage Rita has is that her parents are in a position to provide enough financial security for her, and she is capable of earning herself to continue her life style. "No, I won't live with my parents, I might go down for a while for refuge, but ultimately I've got to be on my own. About the decision to leave the children, it's because I am not confident of giving them all that we both have been giving them. I am confident Satish won't be a bad father. He's a very 'Hindu' person and all these ties mean a lot to him."

In spite of all this, Rita will not fight to get him away from the other woman. "Even if he's so much as made love once to another female, there is no question of forgiveness. I would feel I've been replaced in his needs, whatever they may be, I just won't take it."

* * *

Anjali and Deepak are in their mid-forties. Although theirs was an arranged match, they firmly believe that they were "made for each other," and their past two decades together have proved it. She was initially horrified at the mere suggestion that Deepak could be involved with another woman, in spite of the fact that his job involves a great deal of travelling, and secondly, as she admits, "I'm not getting any younger. . ."

If Deepak ever gets involved with another woman she would fight for her man, "tooth and nail," for their marriage is too precious to break up. Being financially dependent upon her husband is another reason. "Women who possess the ability to earn have a definite advantage in such cases. This means that when her domestic happiness is destroyed a woman is not compelled to endure hopelessly a life of wretchedness."

Secondly, the effect on the children. "My opinion is that broken homes definitely lead to an unhappy childhood. The child will develop plenty of complexes and hang-ups. Thus for the sake of the children it is very essential that the parents overlook minor lapses and try and make adjustments, and live together. Tell me, what difference will it make to the child if his father is sleeping around with another woman as long as the atmosphere in the home is a happy, loving one? I think these considerations should be given top priority before a woman, or a man, breaks up a home because of a mild flirtation or inconsequential affair."

* * *

An entirely different attitude was displayed by Arun, an executive in an export house, and his airhostess wife, Shalini. They had lived together for a bit, and then got married four years ago. He has endless opportunities to suspect Shalini being involved with other men. "There are all these crew parties that I am not allowed to escort her to, plus the thousand and one passengers she meets the world over during her numerous flights," he said. "Shalini will not have to tell me that she's been to bed with another male. My sixth sense will tell me that. And frankly, there have been occasions when I have suspected that this has happened, though she convinced me that I was wrong. But I have these severe bouts of insecurity, which is natural."

NO DOUBLE STANDARDS FOR HIM

Then how does he react to this state of affairs? "Well, if it is just a sexual involvement, then okay, I'd like to talk it over, because I too am susceptible to other women. But that doesn't mean that it's on a regular basis. Once, maybe even twice, if she is positively repentant, I'd forgive her, but not again. Even if there was an involvement, but she realised soon enough that it wasn't a big thing, and was honest enough to concede it, and wasn't happy about having done it, well, I'd give her a fair chance. Otherwise, even if there is a grain of intensity in it, I'd call it quits. Even if the children are there, they certainly won't influence my decision," he said.

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INFIDELITY IN MEN

Arun summed it up like this: "I don't believe in double standards. What's okay for me, should be accepted by her, too. . . so I'd let her go as far as I would. Because I know I'd be faithful to her, I'd expect the same honesty and trust in return."

What of the women who are living with men whom they consider naturally polygamous? So, if the woman admits that it is a part of a man's nature that his sexual interests should roam, what stimulus has she to adapt her sensuality to her husband's?

Alka, Bina and Chitra are three wives whose husbands are unfaithful, yet these women continue to live with them. Alka is in her late forties. She and Sudhir come from a conservative middle class family. They have three grown-up children.

"I had suspected that he was seeing other women," she said. "It started gradually some years ago. During my menopause and thereafter our sexual life slowed down, and about a year ago stopped completely. Initially Sudhir started getting back late from work. Instinct told me it wasn't a 'boys' night out.' But for the sake of the children I didn't bring it up even when he started spending a couple of nights out. His behaviour at home changed, too. He was cranky and irritable, at times would lose his temper over trifles and beat me or the children. This was mainly over money. He kept curtailing the amount he gave for the household budget and the kids. I knew for sure that he was squandering it over other women. I thought it could be that he was visiting prostitutes to fulfil his sexual needs.

A SLAVE IN HER OWN HOUSE

"Then about four months ago he brought home a woman — we'll call her Shakuntala and announced, 'She is going to be living here from today. If you or the children don't like it, you can leave.' "

Alka continues to live there because she has nowhere else to go. She has two brothers and doesn't want to be a burden on them "as it will effect their careers."

Her two older children were compelled to give up their studies because the father stopped paying their fees. They have now taken up jobs and between the two of them just about manage to educate their younger brother, and feed and clothe themselves. Alka has been reduced to being a servant in her own house. She and the children have been given one room, while Shakuntala lords it over the rest of the house. Cooking, washing, fetching and carrying for her husband and his mistress. In return she and the children get a roof over their heads, and occasionally, some food.

A GOOD WIFE'S DILEMMA

"What alternative do I have? We don't have the money. Where can I take my children? It would be unfair to dump ourselves upon my brothers." She hasn't even told them about the present state of affairs. And finally, she has faith that her husband who has been "hypnotized by this wicked woman will one day see sense".

* * *

But why does Bina continue to stay at home? She is rich, beautiful and young. Her husband is a senior executive in a commercial house, with a handsome salary plus all the perks that go with it. They have three children between the ages of six and ten. Theirs was an arranged marriage, but "as the years passed, we grew to love and respect each other, but I noticed a change in Ashok about four years ago. Starting with 'extra hours' at office, business dinners and one-night trips out, I found his temperament changing. He became more withdrawn and restless while at home. Next, he wouldn't make love to me for days at a stretch. That's when I really started suspecting. About two years ago was the last time he made love to me, ironically on our tenth wedding anniversary, which we celebrated in a big way."

Ashok is having an affair with his secretary. Bina's suspicions were absolutely confirmed when one day Ashok broke down and confessed. He told her about his mistress, but pleaded with her not to leave him. At the same time, "don't ask me to give up Sheila," he pleaded. A couple of months ago, the "other woman" came and met Bina. She related her side of the story, about her lower middle-class background, how she met Ashok while working at a five-star hotel, his offer of a better job in his firm, and thereatter, the wooing, the presents, and finally, the hope and promise of marriage. For the past year every time she brought up the topic of divorce, they'd fight. Sheila wouldn't go to work for a few days, and Ashok would go to her, apologise, and all would seem well again.

Sheila confessed her own weakness, knowing that there is no future in their affair, and also, that in the bargain she is ruining all her chances of marriage elsewhere, yet admits, "I feel mesmerised by him. I can't leave him, so Mrs. G. I've come to you to ask not only for your forgiveness, but also to beg of you to help me out."

Bina obviously is totally confused. Both the guilty parties want her to help them out, thus putting the onus of the problem on her! She hasn't told Ashok about Sheila's visit. And as she frankly admits, "I still care for him." So she stays on.

On the surface they seem a happy, well-adjusted couple. Ashok being very much in awe of "what the world will say," is careful about when and where he meets his girl friend. Socially, he and Bina entertain and are entertained by their friends. They even continue going on vacations together, taking the children out on Sundays. Whenever the question of Bina's moving out arises, Ashok asks her, "What haven't I given you?" She has her own car, an unlimited expense account, clothes, perfumes etc. and Ashok still keeps showering her with gifts after every trip of his. He thinks this is compensation enough for her to stay at home.

Bina is in a dilemma. Can she walk out with the children and deprive them of their father's love and the material comforts they now have? Should she not forego her personal happiness and continue living here, at least assured of the knowledge that she will never be thrown out of the house, never be divorced, but that Sheila — or some other woman — will always be a vital part of Ashok's life?

The situation has reached a stage where her in-laws also know about their son's affair. When asked, he simply tells them to "mind their own business" for in no way does he think he is failing in his duty as a father or bread winner of the family.

* * *

Chitra's husband belongs to the category of men who suffer from an inferiority complex. Being the only child of wealthy parents, Chitra, who has proved to be a very enterprising young woman, has taken over the reins of her father's business. She married Ramesh "because all the men I met at that time, I thought, were only interested in me as an heiress. Then I fell in love with Ramesh. I knew he was quite a bum, a drop-out from school, but I loved him. My parents were against the marriage, yet I wanted to prove my competency still further and show them that I could transform my man."

A FIGUREHEAD HUSBAND

Ramesh was established as a partner in the firm. It took him long to pick up the knowhow of the business, but Chitra was patient.

They have been married for five years now and the only work Ramesh puts in is, "drinking, womanizing and spending the money my father and I make," laments hard working Chitra. They don't have any children because Chitra started with "wanting their marriage to stabilise and Ramesh to settle down at his work, before starting a family." And now the question of a family doesn't arise. "I don't want them to have a father like him," she said grimly.

Chitra and her parents are reconciled to his being "useless as far as his work goes, and we just look upon him as a male figure-head, an escort for me, and as my legal husband, to keep the wolves at bay." But she can't tolerate his blatant womanizing. He was discreet in the beginning, but not so anymore. His parents and family

continued on pg. 55

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MUKESH KHANNA and ARUN GOVIL: heading for the big time

Jyothi Venkatesh

Photograph: Kanwal Nilat Khatri

Both Mukesh Khanna and Arun Govil figured in film world news recently — Mukesh for having bagged the title role in "Khooni" which is similar to that played by Marlon Brando in "The Godfather" and Arun for having made a promising debut in Rajshri's "Saanch Ko Aaanch Nahin." Both are young, enthusiastic and resolved to go places in the film industry which rarely accords an enthusiastic welcome to new male talent.

While Mukesh has producer-director Narinder Bedi as his godfather to guide him in his career, Arun has Tarachand Barjatya of Rajshri Films as his mentor. In fact, so impressed is Mr. Barjátya with Arun that he has signed on Arun for four films — "Saanch Ko Aanch Nahin", "Sawan Ko Aane Do", "Radha Aur Seeta" and "Sangeet Samrat Tansen" after Arun appeared in a small role in "Paheli" in which Satyajeet was the leading man.

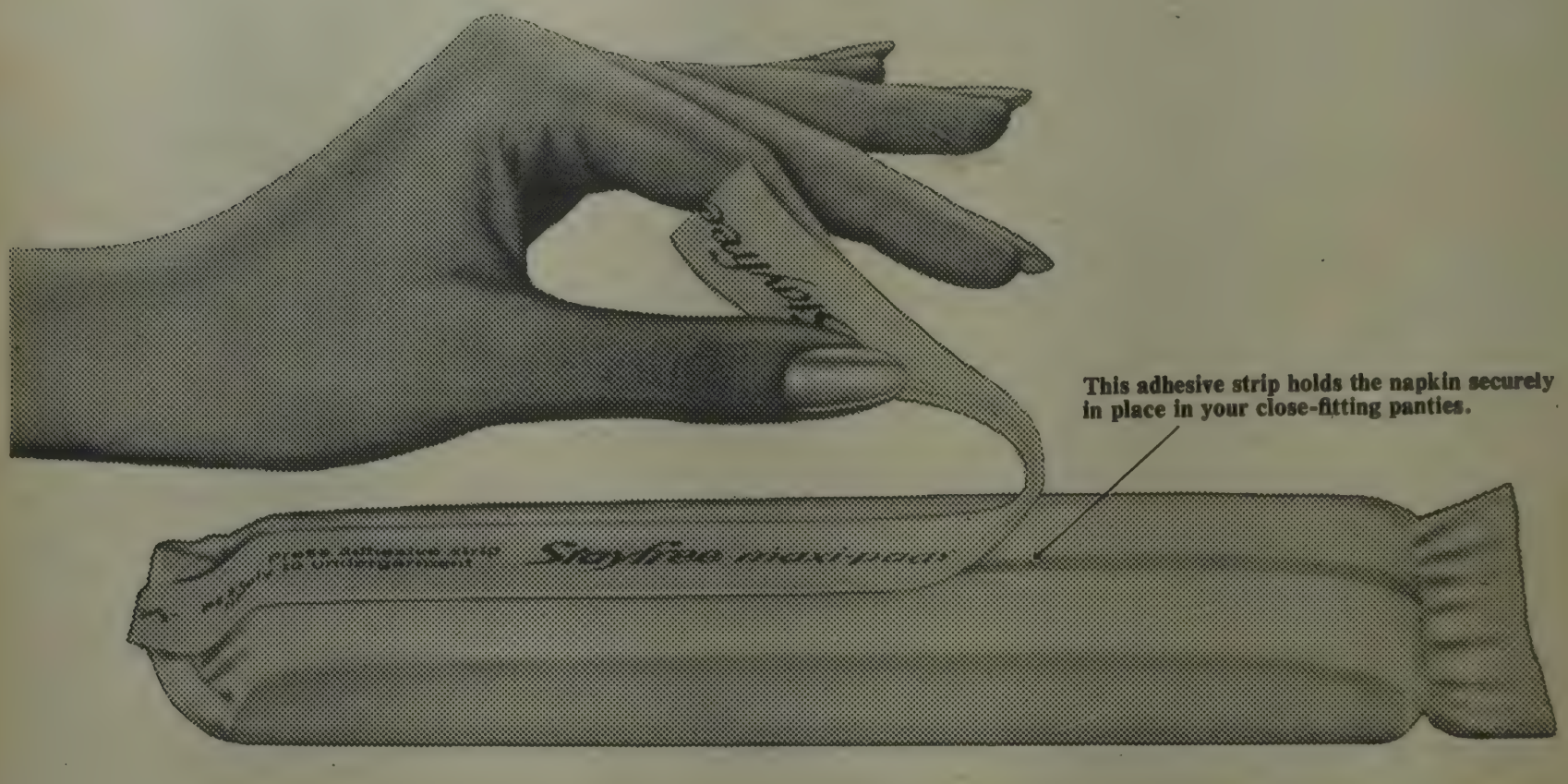
Apart from "Khooni", Mukesh may be working in Narinder Bedi's forthcoming film "Kanoon" along with Dharmendra, Jeetendra, Hema Malini and Reena Roy. If only Mukesh didn't say No to his own brother Ved Khanna, who is making "Insaan" with Vinod Khanna and Jeetendra, Mukesh could have made his debut in that film, which incidentally is also directed by Narinder Bedi. According to Mukesh, he didn't want to make his entry into films in his own brother's production. "I wanted to wait till an outside producer was prepared to cast me in his film on merit. And I am glad that I am making my debut with a film directed by a director like Narinder Bedi."

Both Mukesh and Arun have done their B.Sc. While Arun passed from the Agra University, Mukesh is a product of St. Xavier's College in Bombay. Arun spent three years after graduation in looking after the family's business in rubber in Agra. Mukesh decided to take up Law and find the time "to involve myself more actively on the stage."

His tryst with the stage has paid Mukesh rich dividends. Narinder Bedi saw a Hindi play of Mukesh called "The Game" based on "Sleuth" and offered to cast him in his "Khooni" on the spot. Not only that, Narinder Bedi is all set to cast Mukesh in Ved Khanna's next venture to be launched after his "Insaan" is completed. "My brother's next film will be a multi-starrer based on 'The Giant'. Narinder Bedi has promised to cast me in the role played by James Dean in the original."

(Continued on pg. 62)

New Stayfree Beltless Napkins



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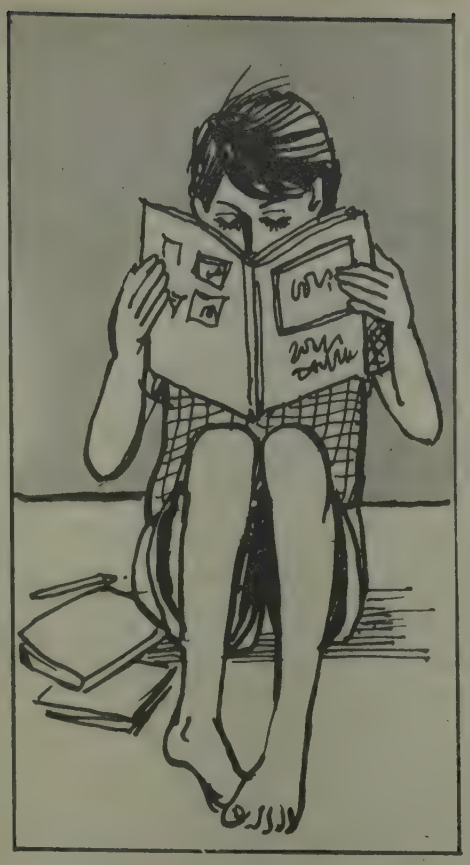
TREATMENT OF DOMESTIC SERVANTS

Deepa Arora

HOW DO WE TREAT THE SERVANTS WHOM WE NEED SO MUCH TO LIGHTEN THE BURDEN OF OUR DOMESTIC CHORES? DO WE APPRECIATE THAT A SERVANT IS NOT NECESSARILY A LIAR AND A THIEF, NOT AN INFERIOR HUMAN BEING?



As Anandi hurries from her house in the basti, the nine o'clock siren begins to wail. "Arre baapl. Today the mem-saab will really get angry, but what can I do?" she muttered to herself. Only after cooking for her own brood could she leave, and Munni was down with fever again.

"I hope she believes me at least today," she thought as she scurried towards the block of flats.

But her hopes were belied, for at the sight of her, her employer unleashed a caustic torrent of words. "So the maharani has finally arrived! You think I have all day to wait for ..." the screeching voice continued as Anandi silently picked up the broom and started her work. Another long day had begun, for by the time she reached home after a long trek from house to house, it would be well past dusk.

Bombay or any other such megalopolis, is the refuge of many women like Anandi — helpless, untrained and looking for a means of existence. Mostly born and brought up in the villages, drought, lack of work or a broken marriage is the cause of their trek into the city. Once here, bereft of any commercial skill, illiterate and destitute, making the proverbial two ends meet seems an impossible task. For the meagre earnings of the husband are either too little to keep up with the increasing family expenses or art frittered away on illicit liquor and 'matka' (gambling). Anandi too comes from a small village in the district of Sholapur. Married and sent to Bombay when she was 17, life for her has been one long round of sweeping and scrubbing dishes and clothes, unrelieved drudgery.

Domestic servants in Bombay belong mainly to two categories — those who have their own families and home and work only part time and others who live with the employer's family and go home for an occasional festival or on a holiday. The former consist mainly of rural women like Anandi — 'bais' as they are called. Married or abandoned by their husbands, house work is the only thing they have been trained for. An indispensable boon to both Bombay's working women and middle class housewives, a part time bai tackles five or more households in a day. For her work she is paid a sum of thirty-five or forty rupees a month. Her perks are some left-over food, probably an old sari — no leave, casual or sick, no dearness allowance, no gratuity. Her bonus is a generous share of caustic criticisms, jibes and sometimes even accusations.

Many of you might consider these rather unfair and uncalled for allegations against employers. But no, I think an impartial and objective look at the attitude

of some of our neighbours, friends and relations would provide sufficient evidence to justify this picture.

The cost of living being what it is, the economic pressures acting upon an urban family are tremendous and every paisa needs to be taken care of. Thus it would be foolish to expect a part time servant of a middle class family to be given a salary of Rs. 100 a month, dearness allowance or new clothes, or any other perks.

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TREATMENT OF DOMESTIC SERVANTS

But wait! It is not merely the material benefits that are important. Equally important is the treatment of the bai as a human being entitled to human dignity. A kind word, a solicitous enquiry, and the recognition that she too is a wife, a mother and head of a household, would give greater satisfaction than a coin tossed across occasionally.

Then there is the tendency to jump to hasty conclusions in moments of stress, and level accusations against the servant which later prove false. "Whenever I go into any room, a member of the house always follows me," said Anandi resentfully. Is she not entitled to her share of trust and confidence — at least till proved otherwise? Financial stringency need not necessarily make a woman steal.

Also, are not her children as much "flowers of God" as ours? Then why this restriction on our children playing with them? Why this barrier between children? Some of us do not even know the name of our help nor her address. She is as much a woman as you are with the same problems and responsibilities — and feelings

How much do we relate to her, care for her, trust her, so indispensable though she is? These are some of the questions each one of us must face up to and answer for ourselves.

The lot of the full time help in Bombay is relatively better than that of her part time counterpart. Employed mainly by the richer working mothers and housewives with young and growing children, the majority of them are young boys and girls — adolescents and young adults, who stay with the employer till they get married.

Ten year old Raghu comes from a small village in Orissa. First taken to Calcutta to his elder brother's employer and trained there for a couple of months, Raghu has recently arrived in Bombay to keep house for his newly married employer. Although locked into the house for a major portion of the day when they are out at work, in the evening Raghu is taken along to the beach or market, an occasional movie, sometimes even to the house of a relation.

"The locking up is only because he is very young and impressionable, and I don't want him to get involved with any undesirable characters," says his considerate employer as he proudly shows me the books in which Raghu works on his sums every afternoon. Awed by the glitter and glamour of Bombay though he is, Raghu's cherubic face is not marked by the slightest discontent. Fed well, dressed adequately, Raghu's thoughts cannot extend into the future. His employer has, however, planned for him. "In a couple of year's time when he can take care of himself, I'd like him to learn some trade, may be even driving so he can be independent."

Vijaya, on the other hand, has been much less fortunate. Born in one of Bombay's many jhopadpattis, her mother too serves as a domestic help. Helping her mother on her daily round ever since she was eight, three years later she was placed in a nearby home for Rs. 50 a month. Today at 14, she is nursemaid, sweeper, cook, cleaner, all rolled into one, for a household of six.

Beginning at six every morning with fetching the milk, her day stretches interminably, one chore after another, till about eleven in the night. Gangubai, her mother, had fixed her up hoping that with good food her daughter would grow healthy and strong. Instead, the heavy work, perpetual whims of the children, the almost unceasing nagging, and poor food were gradually sapping her stamina. "It is always Vijaya do this, Vijaya do that; she can't even watch the T.V. No proper food even, poor thing," whispered a neighbour confidentially. So she irons uniforms, traces lost books and badges, packs lunch boxes, washes, cleans, scrubs, cooks, the livelong day with a stoic endurance that is a shame on our society.

Here are two contrasting situations in the same city. Although salary and advantages may vary in the different strata of society (servants of rich families may earn twice as much as others), there can be no excuse for variations in the treatment and the basic human living conditions of our domestic help.

How many employers today bother about the nutritional or emotional requirements of their young help? To leave the security of your home, the affection of your parents, at the young age of ten to earn your living amid strangers is no easy task. Very often these children do not see their parents and families for a year or even more. Is it not then our duty to lessen the pain of this separation?

Pampered children can be the worst affliction of a young servant. Just 15 years old, Shiva has a tough time controlling eight year-old Pankaj the spoilt offspring of his employer. Shiva has to look after the boy when he is at home, and if he objects to anything Pankaj wants to do, he is blackmailed with "Let me do it or I'll tell Mummy you hit me," or, "I'll tell Mummy you stole my money." This way he can pull Shiva's hair, ride piggy back, kick him in the shins, scatter things everywhere — all of which Shiva watches helplessly and then has to labour putting things in order. And very often he is abused for the misdeeds of Pankaj.

There is nothing wrong in employing young servants because very often it is a choice between domestic work and destitution and delinquency for the youngsters. What is unforgivable is the tendency to treat them as less than human beings — lacking in morals, susceptible to temptation and fit only for drudgery.

The dictionary defines a servant as one who undertakes to perform certain duties and execute orders for a wage, salary or any other monetary consideration. The scope of this definition is wide enough to encompass most of us who are servants of one kind or another. It is only a question of opportunity.

It is therefore our duty and responsibility to give our servants the respect and trust due to them as fellow human beings. They are indispensable, we need them as much as they need us. It could be a happier world if employers would show a little more kindness and consideration towards the little ones condemned to hard labour at an age when they should have been learning and laughing.

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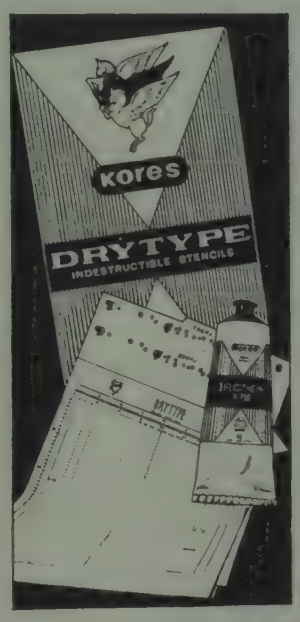

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BOOK NOOK

What is being written by or about women?
On this page every month we bring you a review of some of the books published recently.

SYMBOLS OF POWER, edited by Vina Muzumdar; Allied Publishers; Price Rs. 60.

Symbols of Power is the first volume of a series of research projects, "Women in a Changing Society", jointly sponsored by the Indian Council of Social Science Research and the S.N. D.T. Women's University. The first organised set of women's studies to be conducted in India, the projects cover women's role in politics, women's status in the family, the legal status of women, studies on the media response to the women's movement and, studies on issues in women's education. Vina Mazumdar, editor of "Symbols of Power" and joint editor for the series, aims to "identify the gaps that exist between popular notions and opinions and empirical realities, between what the law provides and the polity demands on the one hand and what society actually permits on the other."

"Symbols of Power" comprises a collection of study papers by researches in different states, focussing on women's entry into the political arena, their gaining awareness as a power group and the profiles of women in state politics. It attempts to present a comparative and comprehensive study of women's impact on the political process.

While in the West the suffragette movement focussed on women's rights to political representation, in India the women's movement began in the nature of a social reform movement. It was feared that Western influence and the consequent modernisation was increasing the gap between men and women and was threatening the stability of the family and therefore it was necessary to uplift women with education. The question of women's political power, or equality between the sexes did not arise. Education and property rights were to be conferred only to strengthen women's position so that they may serve as better wives and mothers.

It was during the freedom struggle that Mahatma Gandhi brought a new dimension into the debate on the women's question, by saying that the subjugation and exploitation of women was the product of "man's interested teachings and women's acceptance of them." He advocated absolute equality of legal and political rights freedom from coercion from the family or society and the automony to choose her own way of self-development, believing these to be the basic conditions for women to play their role in nation building.

However, the debates on granting women the right of franchise still centered on the theme of social reform. Women's political participation was seen as a brand of "social feminism" where women were needed in politics because only they could adequately perceive and deal with the problems of women, children and the family. Participation was to be viewed at two levels: i) acquisition and exercise of power which implies contesting seats to power controlling bodies, and ii) awareness and assertion of citizenship rights, or the right to exercise one's franchise.

The studies indicate that between the first and fifth general elections, i.e. between 1952 and 1971, though the number of women contestants for Lok Sabha seats has risen from 51 to 86, the percentage of women who were actually elected to office went down from 35 to 25.9 per cent. It was observed that levels of political awareness vary among women voters and are influenced by the political culture of the area, the approach of political parties to women, and the quality of local leadership.

It was also observed that despite the menfolk's attempt to influence them, rural women no longer follow voting patterns established by their husbands or the head of the family.

However, the studies found a difference in the level of perception regarding the implications of the right of franchise between men and women. Moreover, politics is relegated to an area of peripheral interest for the majority of women, which is attributed to the divorce between the problems that directly affect women and the political process.

In the early seventies, the Committee for the Status of Women in India concluded that "though women do not constitute a minority numerically, they are fast acquiring the features of one by their inequality of class, status and political power." If this trend is allowed to continue, large masses of women in India may well emerge as the only surviving minority continuously exposed to injustices, and unconsciously conniving at their own oppression.

LIVING AND DYING, by Vidya Dehejia; Vikas Publishing House; Price Rs. 8.50.

The preface starts promisingly enough: "Living and dying are the reverse and obverse of the same condition; if one has to face the eventuality of death with courage and calm, one must learn to live in awareness of it." One expects the author to have a down-to-earth approach to life and to death. Instead, one finds a hotch-potch of naive arguments to support belief in a life after death ranging from purely subjective speculation on primitive beliefs in an afterlife ("must have," "seems to be," appears to have been," are the constant phrases used), to existentialist philosophy, to philosophies on reincarnation, mediumistic communication, parapsychology, psychic research and the attitudes of different religions towards life after death. Can one tackle so many serious subjects in a mere 140-odd pages?

The most practical chapter is the one on Thanatology, the science of dying. It speaks of the need to help those who are dying to reconcile themselves to death, to help them develop the "ability to let go," so that life, or the principle of consciousness may slip out of the body without pain.

Ms. Dehejia's viewpoints tenuously cling to the catechism of the age-old doctrine of faith. Existentialist thought is quoted ("Man who is such an insignificant speck in our colossal system of universes and galaxies has arrogated to himself by sheer reason of possessing a thinking mind, the hope of crossing the frontiers of death... Is man — this combination of 70 per cent water and 30 per cent chemicals — anything more than a mere protoplasmic accident?, Is it not presumptuous of him to imagine that he can look beyond the barrier of death into a continuity of existence?) and summarily dismissed. "But man lives by faith — without faith life loses all meaning and significance." Ms. Dehejia should at least concede that existentialist philosophers, as much as those belonging to other schools, have arrived at their conclusions after much deliberation, and as such, their views demand respect at least to the extent of being logically, not emotionally, refuted. Life's meaninglessness or significance are but an individual's interpretation of his subjective worldview.

ON YOUR WINDOW SILL, by Renu Roy; Prayer Books; Price Rs. 20.

IN ALONENESS, by Rita Dalmiya; Prayer Books; Price Rs. 20.

Currently it is fashionable for young people to be writing poetry. In fact, more people write poetry than read it. However, while young poets form mutual admiration societies, they could benefit by constructive criticism, and there is need for a climate of academic guidance for those struggling at self-improvement.

Both Renu Roy and Rita Dalmiya indicate promise, but their sensibility is still to mature. Renu Roy focuses on sensitive imagery but her pitfall lies in that she tends to mix her images without connection or coherence. Rita Dalmiya dwells at length on the inner experience, essentially one of aloneness. At times her conception is strong, but her impact is lost by repetition. One poem goes into a protracted description of the night mating the moon before projecting the choice metaphor:

Foolish candle! for whom do
you burn yourself
and flicker away your needless glow?

With some tight editing of the early lines the poem might be remarkable.

Meher Pestonji

WIN Rs. 35,000 IN CASH AND GIFTS

Eve's Weekly is pleased to announce that it will hold in association with **Shri Ambica Mills** an All-India Beauty Contest with Fashion Pageant to select **Miss Young India** for **Miss Young International 1980,** sponsored by Kokusai Bunka Kyokai (International Cultural Association) with the co-operation of The Ministry of Foreign Affairs, Japan.

Regional Beauty Contests and Fashion Festivals will be held at Bangalore, Madras, Hyderabad, Calcutta, Delhi and Ahmedabad between November 1 and December 5, 1979 to be followed by the Bombay Regional Contest and the All-India Contest and Fashion Pageant at Bombay, on December 11 and 12, respectively. In addition, Fashion Pageants will also be held at Cochin, Kanpur, Amritsar and Baroda.

Regional Contests will be known as **Ambiprincess** Contests. Miss Young India will be selected at a function in Bombay from among the seven Ambiprincesses and will be provided a free return air passage to Japan, to appear in the Miss Young International Contest. Miss Young International will receive a cash prize of one million Japanese Yen and a Trophy.

PRIZES

Winner of Miss Young India title Rs. 2,000 plus gifts, and Runners-up Rs. 1,000 plus gifts. Winners of Ambiprincess title, Rs. 500 each, plus gifts. And gifts to Runners-up.

GIFTS

The Gifts offered include TV sets, Refrigerators, Cooking Ranges, Sewing Machines and Cosmetics.

ESSENTIAL CONDITIONS

1. The applicant must be an unmarried girl of Indian nationality. She should be between 15-20 years of age.

2. She should be prepared, if selected Ambiprincess, to come to Bombay for the All-India Contest and to appear in a one-piece swim-suit. The Sponsors will provide free passage and accommodation at **Oberoi-Towers.** If selected Miss Young India she should be prepared to go for the Miss Young International Contest, where she will have to abide by its rules and regulations. Fill in the Entry Form alongside, and send it in immediately.

Miss Young India and her Runner-up will receive a fabulous wardrobe from SHRI AMBICA

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REGIONAL ENTRY FORM (MISS YOUNG INDIA)

(PLEASE WRITE IN BLOCK LETTERS)

FULL NAME OF CONTESTANT :

ADDRESS :

TELEPHONE NO:

DATE OF BIRTH : **PLACE OF BIRTH :**

OCCUPATION : **EDUCATION :**

AMBITION : **NATIONALITY :**

HEIGHT : **WEIGHT :** **BUST :** **WAIST :**

HIPS: **NO. OF PHOTOGRAPHS ENCLOSED:**

I promise to abide by all the contest rules. I am single. My parent/guardian has no objection to my entering the contest. My photographs can be published anywhere in connection with the contest. The decision of the judges will be final and binding on me. I would like to enter the contest in Bangalore/Madras/Hyderabad/Calcutta/Delhi/Ahmedabad/Bombay. (Strike off the places not required).

Signature of Parent/Guardian

Signature of Contestant

ENTRIES CLOSE ON 26th OCTOBER

EVE'S WEEKLY LTD. BOMBAY SAMACHAR MARG BOMBAY-23

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Regional Contests will be known as **Ambiqueen** Contests. Miss India will be selected at a function in Bombay from among the seven Ambiqueens and will be provided a free return air passage to Japan, by courtesy of **Air India,** to appear in the Miss International Contest. Miss International will receive a cash prize of U.S. $10,000 and a Trophy.

PRIZES

Winner of Miss India title Rs. 3,000 plus gifts, and Runner-up Rs. 1,000 plus gifts. Winners of Ambiqueen title, Rs. 500 each, plus gifts. And gifts to Runners-up.

GIFTS

The Gifts offered include TV sets, Refrigerators, Cooking Ranges, Sewing Machines and Cosmetics.

ESSENTIAL CONDITIONS

1. The applicant must be an unmarried girl of Indian nationality. She should be between 18-23 years of age.

2. She should be prepared, if selected **Ambiqueen,** to come to Bombay for the All-India Contest and to appear In a one-piece swim-suit. The Sponsors will provide free passage and accommodation at **Oberoi-Towers.** If selected Miss India she should be prepared to go for the Miss International Contest, where she will have to abide by its rules and regulations. Fill in the Entry Form alongside, and send it in immediately.

Miss India and her Runner-up will receive a fabulous wardrobe from SHRI AMBICA

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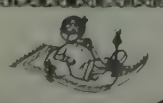

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REGIONAL ENTRY FORM (MISS INDIA)

(PLEASE WRITE IN BLOCK LETTERS)

FULL NAME OF CONTESTANT :

ADDRESS :

TELEPHONE NO:

DATE OF BIRTH : **PLACE OF BIRTH :**

OCCUPATION : **EDUCATION :**

AMBITION : **NATIONALITY :**

HEIGHT : **WEIGHT :** **BUST :** **WAIST :**

HIPS: **NO. OF PHOTOGRAPHS ENCLOSED:**

I promise to abide by all the contest rules. I am single. My parent/guardian has no objection to my entering the contest. My photographs can be published anywhere in connection with the contest. The decision of the judges will be final and binding on me. I would like to enter the contest in Bangalore/Madras/Hyderabad/Calcutta/Delhi/Ahmedabad/Bombay. (Strike off the places not required).

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ENTRIES CLOSE ON 26th OCTOBER

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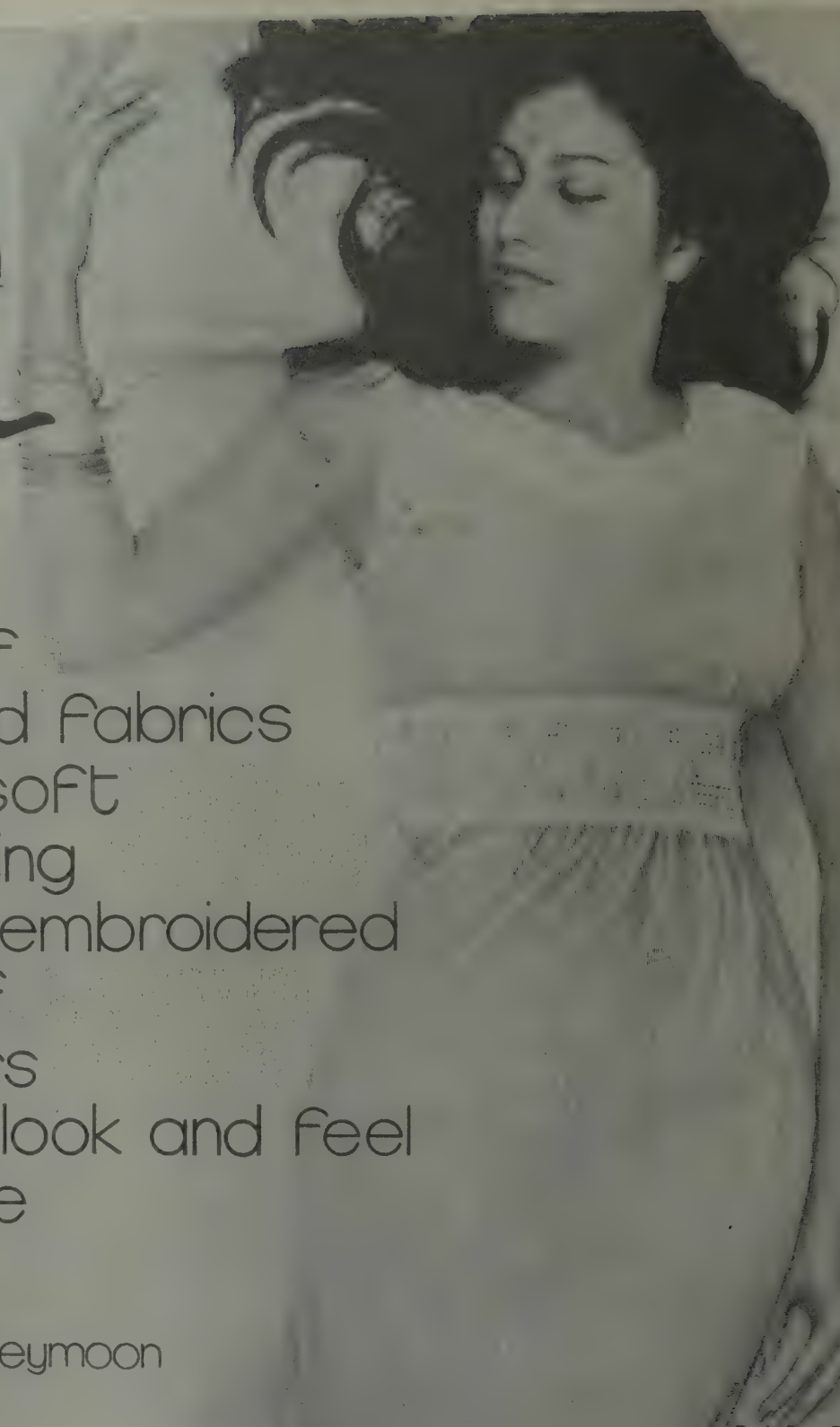

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FERREIRA ASSOCIATES SC-1

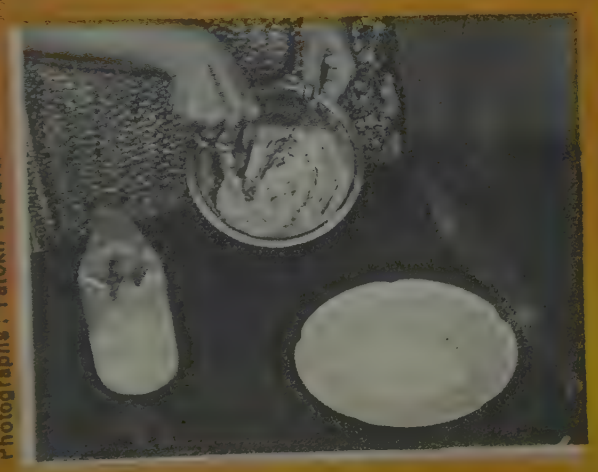
CHEESE STRAWS

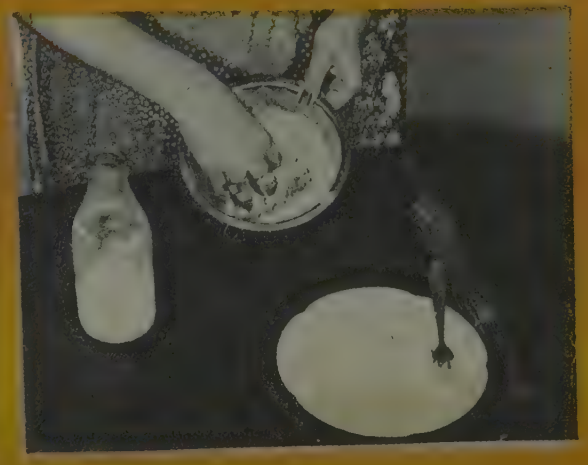
An ideal savoury snack to serve at a children's party. Follow the four easy steps given by SUSHILLA VASWANI.

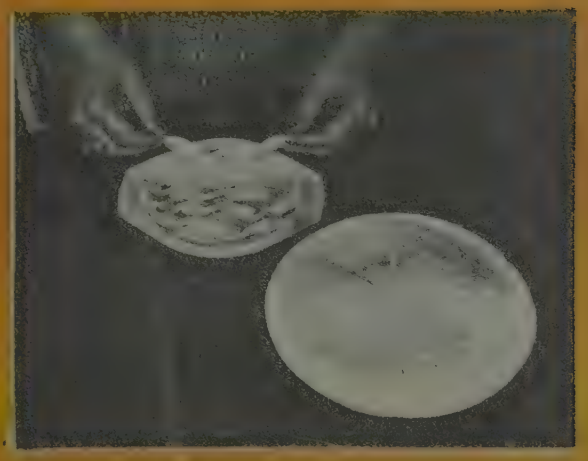
100 grams butter; 15 tsps. flour (maida); ½ cup milk; 2 cubes cheese, grated; 1 tsp. salt; 1 tsp. chilli powder.

Grease a baking dish with one teaspoon butter. Dredge in flour and keep aside.

1. Cream butter, cheese, salt and chilli powder with a fork till light and fluffy.
2. Add in flour gradually. Mix lightly with finger tips till the mixture resembles breadcrumbs. Add in milk and form into a soft dough.
3. Roll out the dough into a quarter inch thick chappati. Cut into strips.
4. Twist the strips and place on the greased dish. Bake for 15 to 20 minutes in a high oven till light brown.







Photographs : Farokh Reporter

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CY-BAN*

Gets rid of lice and nits. Overnight!

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THE BRAVE SPARROWS

Chitra Rao

Mr. and Mrs. Sparrow were very busy. They had four babies to feed now. Mr. Sparrow was always flying around looking for some nice, juicy worms, while Mrs. Sparrow goes around looking for hay to make her nest warmer.

One day, Mrs. Sparrow went to visit her sister leaving Mr. Sparrow to look after the young ones. Soon after she left, one of Mr. Sparrow's friends came to their nest. "Please come to my nest, the chief wants to see you," he said.

"Oh no, you see the children can't be left on their own," Mr. Sparrow explained.

"You come with me, I'll send one of my children to stay with them till you return," the friend replied.

"All right," said Mr. Sparrow. Then turning to his little ones he said, "Listen, soon one of my friend's children will come to stay with you. Till then I don't want you to go to the edge of the nest."

Soon after Mr. Sparrow had flown away, two sparrows came by. "This is a nice tree in which to build our nest," said the female sparrow.

"But there is already a nest there," replied her husband.

"Let us ask them if we can build our nest here," said the female, flying towards the nest.

"Where are your parents?" she asked, seeing only the little ones in the nest.

"Our mother has gone to her sister's place, and our father has gone to his friend's house," they replied.

"Let's fly on, maybe we can find another tree," the female said flying away, but the poor sparrows could not find another equally good tree. Tired, they returned to the same tree and sat on it. The male sparrow said, "It is so quiet here, there is no one around, it would be nice to have a nest here."

"Yes, there's only this nice looking boy sitting under the tree reading a book and no one else. Let's wait, the sparrows may come back soon. They may let us stay on this tree."

Just then they saw a cat slowly climbing towards the nest. "Oh, we must save the babies," cried the female sparrow. "Listen, go and try to get that boy to help us."

The male sparrow flew down, while the female sparrow flew round the cat chirping angrily, "Go away, you mean cat, go away!"

In the meantime, the male sparrow reached the boy and flew around chirping loudly. The boy looked up puzzled. The sparrow flew up to the nest and then flew down.

"Oh, you want me to follow you?" said the boy. "Come on," he said and looked up the tree.

He saw the cat and, picking up a stone, threw it at the animal, shouting, "Shoo, go away, shoo."

On hearing the boy's shout the cat jumped down and ran away.

"Thank you," chirped the sparrows.

Just then Mrs. Sparrow came back. "What is the matter?" she asked, seeing the sparrows near her nest.

Soon the sparrows had explained all that had happened. "Oh, thank you so much for saving my babies, but what were you doing here?" she asked.

"We were looking for a tree to build our nest," the female visitor explained.

"Then why don't you build it on this tree? It will be nice having you as neighbours," the mother sparrow suggested.

"Oh thank you!" the visitors cried, glad to have found a tree at last.

KALU: a dropout delinquent

Thomas Mattai

Kalu is a boy of about 13. His mongoose eyes glisten in an unwashed face. In his two indifferent years at school he learnt to count and also add and subtract up to two digits. That incidentally helps to keep hunger at bay, for having been lately thrown out of his dishwashing assignment in a wayside tea stall, he is now self-employed as a middleman between the occasional buyer and the stray seller of assorted building materials, unauthorisedly leaking or overflowing from construction sites. His technique is unoriginal. He quotes high to the unwary buyer and offers low to the seller, always driving a hard bargain at either end, and manages to earn a handsome profit.

But Kalu has to do something more, for the volume of his erratic custom is not enough to pay for his upkeep. His father is a casual labourer, frequently out of work these days, who lives in a slum that may be razed any day now; his mother cannot work with her two kids permanently clamouring for her attention. So Kalu takes to stealing when he cannot find bricks and cement to sell. He gatecrashes into wedding feasts, and with the help of a couple of comrades, quietly relieves the unsuspecting hosts not only of quantities of food but also of spoons and plates and whatever else comes quickly to hand.

During the lean season when people don't marry nor buy building materials, he turns to begging. He accosts prosperous looking passers by and waits patiently outside foreigners' homes. And when no avenue appears open for exploration even to Kalu's fertile mind, he perches himself atop the railing at the park and seems merely to sit and pass an idle hour, but he is more likely scheming his next move to fill his empty stomach and, if possible, take something home for his parents and his brother and sister.

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PALLAV TALK. AND HOW TO USE IT.

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BEAUTY

CIDESCO WORLD BEAUTY CONGRESS

FOR THE FIRST TIME IN 33 YEARS, INDIA WAS REPRESENTED AT THE CIDESCO WORLD BEAUTY CONGRESS BY SHAHNAZ HUSAIN, WELL-KOWN BEAUTY-DERMATOLOGIST FROM DELHI. SHE DELIVERED A TALK ON INDIAN HERBAL COSMETICS. HER REPORT.

The scene was the 33rd Comite Internationale D'Esthetique Et De Cosmetologie World Beauty Congress held recently at Monte Carlo. About 1500 representatives from 60 countries attended it, sharing their experiences and speaking on the latest breakthroughs in skin science. The talks were accompanied by film shows. They also depicted facial treatments in various countries. The Japanese facial was particularly interesting in which a jar of water containing live fish and seaweed was used. The beautician took the seaweed out from the jar to massage the face instead of using a cream. For a face pack she applied the thick mud settled at the bottom of the jar. When the pack dried, it was rinsed off, then followed an ice compress. Finally oxygen was sprayed on the face.

Outside the Congress Hall, spread out over three floors, was an exhibition of the latest gadgets and techniques that would be entering the world market in 1980. At the Beauty Bazaar were displayed latest creams and lotions. One of these was Frigel, manufactured by a Swiss firm, claiming it to be the answer to the eternal battle of the bulge. When applied on a certain spot which required to be reduced, at least two centimetres would actually disappear. It has a herbal base containing extracts of camphor, menthol, cypress, etc. The theory behind this is interesting. The herbs used have an extremely cooling effect, they actually bring down the temperature of the area where applied, almost like an ice compress. It is based on the scientific fact that when the temperature of any part of the body lowers, the body tries to heat that patch and bring it to normal body temperature. In doing so, heat is generated by burning up calories.

Intensive research in skin science is being done by Dr. Rudolf Ruegg, attached to Pharba Basle Ltd., a Swiss firm manufacturing medicines for treating skin. One of the most recent being Pharbacos, which was widely publicised at the Bazaar for its amazing results in the treatment of plain warts, senile warts and stubborn pigmented spots. It removes skin blemishes by a painless process. When it is applied, the devitalised skin tissues become dry and the skin gradually gets rid of the blemish. This product is so designed that its action is limited to the affected area only — it does not penetrate healthy skin. It also has antiseptic qualities and healing is rapid. And one of the main advantages is that it takes only about a month to treat the most stubborn blemishes.

A representative from U.S.A spoke about silicon therapy and its use in the treatment of small-pox scars, acne pits and scorched depressions of the skin. A minute dose of silicon is injected into the pit, causing instant oedema and filling up the pit in the skin.

The Fibrant therapy, propagated by Dr. Spangler, was also discussed. In this, a certain amount of blood is taken from the client, cultured and then injected into the scar or wrinkle. This method is supposed to be safer than silicon, because the client's own blood is used. The Fibrant therapy would probably be more successful in India since there can be no harmful effects and so would be more acceptable to our minds.

The representative from Holland spoke of the magical qualities of the instant Mini Face Lift, based on the extract of aloe vera plant.

Austria propagated the use of rice oil, rice creams and rice masks, claiming that the essential property of rice is Vitamin B and E. Rice also has the capacity of being absorbed by any type of skin. One of the latest skin care gadget is a thermal face mask with a built-in face and neck electrode. It has the capacity of maintaining constant warmth which helps in removing pore residue faster and helping the ingredients of the pact to be absorbed rapidly. With this type of mask it would be possible to treat every square centimetre of the skin individually.

Canada's contribution was the Ginseng mask and cream. They claimed that Ginseng was an ancient herb of Chinese origin used for the preservation of youth and vitality. It is said to have re-vitalising and regenerating properties. The use of Ginseng/IONT ampules for injections was also advocated.

The Germans spoke about a special cream containing S8 + Epidermin for eternal youth, while delegates from Denmark claimed that IONT/Vitaminised ampules injected into the epidermal layer was the ultimate solution for problem/seborrhic skins.

The representative from Britain promised eternal beauty by way of Aroma therapy with a special cream containing soluble collagen and Jelly Royale.

The delegate from Geneva spoke of the latest breakthrough in skin science by creams of vegetable for problems like scars, ageing, melanosis, chloasma and stretch marks.

The Italian representatives spoke of the necessity of rehydration and emphasised that the only answer to a youthful skin is moisture. They said that this is possible by seaweed therapy — or the use of Algues in creams, masks and lotions, as an essential basic ingredient. The Italians also advocated the use of seaweed in pack form for toning the bust.

Representatives from Belgium said that estrogen therapy would perpetrate the menstrual cycle. They were of the belief that injection of sex hormones along with capsules would keep a woman youthful and menstruating till the age of 90!

From Monaco came the information that the nut of the Karite tree is useful for various beauty and skin treatments. Karite butter has exceptional properties. Nourishing creams and cleansing creams made from these nuts are recommended for sensitive skins. Cream made from the extract of Karite fortifies the breasts and also relieves irritation caused by sunburn.

The fact most apparent was that universal efforts are being made towards conquering the degenerating and ageing process. There is no method yet known to science by which an individual's biological time-clock can be fully reversed. However, intriguing discoveries are being made and more potent therapeutic approaches are being contemplated. And the conquest of degenerative cells is a strong possibility in the 80's.

The next CIDESCO Congress will be held in Tokyo in 1980.

WOMEN IN FOCUS

SALMA SULTAN

TELEVISION PERSONALITY

People talk about her, recognise her whenever she steps out, and discuss her performance on T.V., for newsreader Salma Sultan is one of the most popular personalities of Delhi television. She was offered many movie roles when she started her T.V. career, but turned them down because "T.V. is my kind of media — I love it and would not be happy anywhere else."

I asked her about career women and how well she blended work with her role as a housewife. "If you are willing you can make a go of both. Every woman has a right to work. I find the age-old submissive attitude of women towards Indian males, most humiliating. Women must learn to develop their personalities. That is the only way men will learn to value them and respect them."

Salma was born in Bhopal, but went to Delhi to do her M.A. in English. Delhi had just started its first rather modest Television station. Salma was urged by friends to apply. She was good looking and could speak Hindi, Urdu and English fluently.

She was selected and started her training. She was not only a compere but produced and took part in features and plays.

"This was the turning point in my life. With my career started the process of growth, maturity, and self-realisation. This world of glamour with its ups and downs, limelight, success and frustrations has made me a completely mature person. My work is not only a job, but a way of life with me."

From disc-jockey, to production and plays, Salma shifted to the News, which she finds is "a most challenging assignment. One has to be quick, lucid and completely in control."

What she likes most about television is that no one can take their performance for granted. Every day is a challenge and there is always scope for a better performance.

"A dynamic medium like television calls for imaginative programmes and talented performers who have the ability to come alive on the screen. That is the only way to win the viewers." That is why Salma feels T.V. training centres are a 'must', and the Poona Institute is giving to television some brilliant talent.

Salma reading the news.

Salma receiving a bouquet from Satyajit Ray when she compered a show at Vigyan Bhavan, New Delhi.

Besides television Salma is greatly in demand as a compere for stage shows and cultural programmes.

Salma is completely sincere about her work and most unaffected by the glamour and limelight that comes her way. She is a very strong person with all the courage of her convictions and a just pride in her work.

Her husband's reaction to her glamorous career? "Well to start with there were ego clashes. My husband had an extraordinarily brilliant academic record and that gave him quite a king-sized ego. That created problems — that and my late hours of work — but slowly we learnt to live with each other's faults and harmony emerged." There was also love to sustain the relationship and their little son did the rest. In fact she feels that most of the credit for her success should go to her understanding husband.

Marriage, career, success and the graph grows higher. Along the way she picked up the Miss U.N.O. title. For this All India Competition, contestants were judged on a variety of attributes — like looks and personality, knowledge of current affairs, ability to converse and of course grace and poise. Winning the contest and her tour to Bangkok, Nepal and Afghanistan is one of her happiest memories. As a cultural ambassadress she talked to the newsmen in these countries — talked about India on radio and T.V. and at many functions arranged in her honour.

Pushpa Hans

ZEEBA

AMBITIOUS BUSINESS WOMAN

At a rather young age Zeeba has decided that her career is to be the most important thing in her life. An executive with a firm that makes fibre-glass boats for export, she is already some way up the ladder of success.

After school Zeeba started working as a secretary in an office and then did free-lance work with various business firms. Today her job includes travelling all over the world, but particularly to the Middle East, selling her firm's products. "I am very ambitious," she says, "and my ambition is to be a really big businesswoman."

Zeeba is not married and doesn't intend to marry either, "I like leading my own life too much," she says emphatically, and in marriage she feels you can't have that total freedom.

Did she feel disadvantaged in any way being a woman? "No. Being a woman has been a help rather than a hindrance. What has handicapped me is my age. People often feel that I am too young to be entrusted with the responsibilities of my job."

It is obvious that Zeeba enjoys her work immensely. A plus point of the job she says, is the travelling. "I enjoy travelling very much — going off to Muscat, London, Cairo. I really love meeting people and seeing new things and places."

At 22 this dedicated career woman says she would like to achieve something important by the age of 25 and she exudes enough confidence to make the wish a reality.

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Courtesy: Piramal Mills, Bombay and Maheshwari Mills, Ahmedabad.

Photographs : Farokh Reporter

TOP: If it's a smart look you're looking for, then match this super floral printed tiered day dress with a printed scarf; a two-piece dress in fine floaty fabric has bias trimming at skirt, neck and sleeve edge of the blouse for a more fussy, old fashioned look!

CENTRE: Tailored for sheer good looks—a trio ensemble in lilac floral print. A better way to show off the print is to wear it with a contrast blouse under the jacket. Note the tie-ups at jacket, shoulder, and full slits on sleeves; a dove grey printed salwar suit looks just as great, teamed with a classic contrast cotie.

LEFT: Go very seductive — may be leave a button undone and add lots of extra touches of luxury — sash pockets and loops to give these lovely checked tunic shirts a whole new look. Goes well over parallels without losing any of its elegance.

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HMV STEREO POPULAR II

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EVE TODAY

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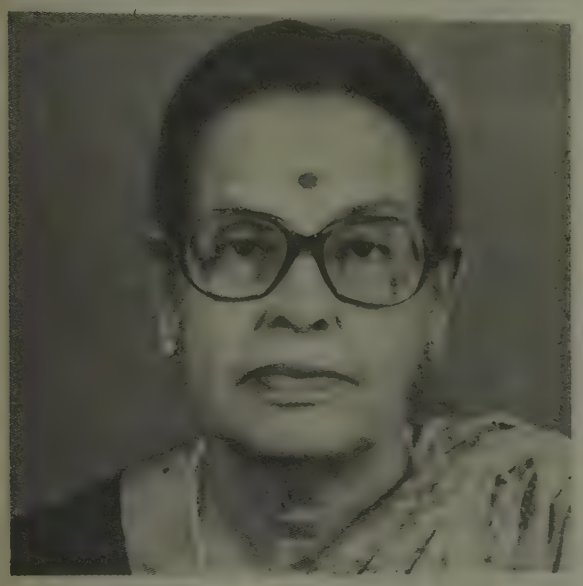
ROMA MUKHERJEE

HELPING THE MENTALLY DISTURBED

It was just like any other soiree, a meeting of a small group of young poets reading their own poems, discussing, criticizing, savouring the atmosphere of creativity, of sympathetic company. Yet, it was not quite the same, and if Roma Mukherjee, the serene, petite woman who has started this unusual club, had not explained that those young men and women were all mental patients, we would not have known.

How did she come to start this club?

"The alarming increase of the mentally disturbed is impossible to ignore. I felt



that one must do something concrete for them. To my surprise, a few other social workers like myself, both men and women, decided to help me. What was wonderful was that a few eminent psychiatrists and doctors promised to help if we got the thing off the ground."

Roma did succeed two years ago, and the unique club, "Sahamarmi", "The Sympathisers", in broad translation of a Sanskrit word, came into being.

"How do you function? More important, how do the mentally disturbed come to you?"

She said that was not difficult as all the hospitals in Calcutta now have separate psychiatric departments. Besides this, there are three full-fledged mental hospitals, two Governmental, one private.

Their problems start when the mental patients are discharged. "As a paramedical social worker for the last twenty-six years, I am in close touch with the hospital and can keep tabs on them," said Mrs. Mukherjee.

"But surely, your organisation being a voluntary one, you have financial problems?"

"Don't we! Most certainly we do, but we are trying to get public support, and funds do come in, and even small amounts help. There is so much to do."

"Could you enumerate your problems?"

"Yes. They can be broadly listed under three heads; — the problems of rehabilitation, recreation, and psycho-social problems," she said. In rehabilitating a patient Roma Mukherjee said that what they aimed at was helping patients to repair their impaired faculties and to realise their mental capacity. Sometimes they have to turn to the partner or the parents of the patient and try to re-orient their ideas so that they can help to speed up the process of recovery with a day to day vigilence.

Mrs Mukherjee cited the example of a mental patient, who after being discharged found that he had lost his job. Here the problem was mainly an economic one for survival, so the "Sahamarmi" set out to first train the wife, then get her a job as a pharmacist.

Another interesting case, she related was that of a young girl who, they discovered, was clever with her hands. They had her admitted as trainee in the weaving section of a well-known voluntary welfare organisation where she will soon get her diploma after a two year training course and will be placed in a job.

"This girl has almost finished this training course without a single lapse. We visit her home and see that she takes her medication regularly, and I have high hopes for her." Mrs. Mukherjee added, "This was another case where we had to re-orient the family, the girl herself, and insist that the institution should later take her in — a three pronged attack!"

This brought us to the financial angle, — the bug-bear of all voluntary workers. Here again, Mrs. Mukherjee and her colleagues have succeeded in gaining the sympathy of some well-known psychiatrists and doctors, who give their valuable service for consultation at a nominal fee. For rehabilitation, the fight is still on, and Mrs. Mukherjee cited the example of foreign countries she has visited, where jobs are reserved not only for the physically handicapped but for exmental patients as well. She said that their next campaign would be on these lines, so that no social stigma prevents a rehabilitated mental patient from regaining his job or getting a new one.

"The greatest therapy for a mental patient is sympathy, tolerance and understanding," said Roma, "and that is precisely why I and my friends have formed this platform where a person can talk out his heart without fear of ridicule. The moment he or she gets such an assurance, their confidence starts to come back."

Recreational activities are important in this context, for, says Roma, "These are the channels which take their wobbly craft safely to shore. It is through our recreational activities, simple things like chess, card games, outdoor picnics, literary evenings, paintings, soirees, drama reading, that the hurt, bewildered, buffetted mind finds an outlet to recreate itself healthily. Mental imbalance needs normal recreation as much as actual therapy."

"I do admit that but I hardly expected such talent in the group that I just heard reading their own compositions."

"I am glad you think so. But many, many do not. Even the relations, mostly them. Even the patients who are cured. I and my colleagues are all set to fight this prejudice against mental patients. There is so much of it that we feel our path is blocked by boulders. These must be blasted away by educated public opinion. We want the communication media to help us, the press, T.V., and radio. Is it so much to ask of our fellow-beings who are sane and safe?"

"This is where the function of psychotherapy comes in," she continued, "Because the families of the patient are often intolerant. We do the counselling of the families to make them realize and tackle the problem of having one such member among the other normal ones. Our panel of doctors sometimes help a patient going through an obsessional period without any fees if they are too poor."

Mrs. Mukherjee picked out another poem from the little magazine they publish and said, "Let them speak for themselves. Listen to this. The girl writes:-

Hope, it is a little lamp
Can I light it with my trembling fingers?
You tell me
Hope it is a mountain-peak
Can I reach it with my weary steps?
You tell me."

Yes, the hope is there, for a sane, safe life, and with the help of people like Mrs. Mukherjee the hope will be realised.

Tapati Mookerji

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BOTTLE THEM UP !

Jams, jellies and squashes are a fascinating method of preserving and serving fruits all the year round. The most suitable method of preserving depends on the type of fruit, its quality and ripeness. The under-ripe ones can be made into jams and jellies. Over-ripe ones are ideal for syrups and squashes. DURU JAGTIANI, author of "Make Your Own Jams, Squashes and Marmalades" gives here a few of her selected recipes from the book.

Jams and jellies are a combination of fresh fruit, sugar and water, boiled together until the setting point is reached. Sugar serves not only to sweeten but to preserve too. Too much sugar oversweetens the jam and diminishes the natural flavour of the fruit. Making marmalade is time-consuming but it's economical, good in flavour and texture. The basic method of preparation remains the same but the peel, which is the integral part, needs slow and longer cooking time. Utmost care should be taken in cooking and bottling jams. The time taken to cook the jam depends upon the intensity of heat to which it is submitted. Remove when the jam has achieved the stage known as "jelling". Cool and pour into thoroughly cleaned and dried warm jars. Cover the surface of the jam with paraffin wax and seal with double paper tightly tied with a string.

ROSE SYRUP

3½ kgs. sugar
1½ litres water
30 ml. essence (1 oz.)
1 gm. citric acid
Edible red colour (powder or liquid)

Dissolve sugar in water, by stirring gently over a slow fire. Add citric acid. Remove froth or dirty scum from the surface. Boil for a while. Remove from the fire. When cool add colour solution. Add essence, pour into sterilized bottles. Store in a cool place. Instead of essence, Gulab Rooh may be used at the rate of one tablespoon per bottle.

STRAWBERRY SYRUP

3.5 kgs. sugar
1½ litres water
10 grams citric acid
A pinch of strawberry colour
50 ml. strawberry essence (1½ oz.)

PhotograPh : Farok[illegible] Reporter

Place the water and sugar on a low fire, and stir till the sugar dissolves. Add two grams of citric acid and boil for a while, to clarify and remove any dirt that may be present in the sugar or water. (This dirt can also be removed with the help of a small quantity of milk.) Remove the pan from the fire. When cool, strain through a muslin cloth. Add the remaining citric acid and essence. Make a colour solution and add the desired quantity. Stir and pour into sterilized bottles, while the syrup is still fairly hot.

ORANGE SQUASH

1 litre orange juice
1½ kg. sugar
¾ litre water
50 grams citric acid
A pinch of edible orange colour
20 ml. orange essence
2.5 grams potassium metabisulphite

Use ripe oranges. Wash them thoroughly, and extract the juice. Heat the sugar and water. When the sugar dissolves add citric acid. Strain the syrup through a clean muslin cloth. Add orange juice to it; add potassium metabisulphite mixed with a small quantity of water or juice. Add orange essence and orange colour, and stir well.

PINEAPPLE SQUASH

1 kg. pineapple juice
1.25 kg. sugar
¾ litre water
25 grams citric acid
6 grams pineapple essence
2.25 grams potassium metabisulphite
A pinch pineapple yellow colour

Select fully ripe pineapples. Remove the skin and the core. Cut into small pieces and extract the juice with the help of an extractor. Strain the juice through a cloth and weigh it. Keep aside.

Place the sugar and water in a pan over a low flame. Stir till the sugar dissolves, then increase heat. When the syrup boils, add citric acid, and remove from fire. Filter the syrup through a coarse cloth and let it cool. Heat the pineapple juice to boiling point and let it cool. Mix the juice with the syrup. Add the colour, essence and potassium metabisulphite (mixed with a little water). Fill in sterilized bottles.

GUAVA JELLY

1 kg. guavas
2 grams citric acid
1 litre water
750 grams sugar

Select firm, ripe guavas. Wash them thoroughly, remove stems etc. and cut them into slices. Cover with water containing citric acid and place on the fire. Boil for 30 minutes. This helps to extract pectin, which is essential for setting. Make a bag of several thicknesses of khaddar cloth. Moisten the bag and put the fruit in it. Allow the juice to drip through the bag, but do not press down the fruit as this will give a cloudy juice which is not desirable for jellies. You can get a second extract by adding another one-fourth litre of water and allowing it to drip through the bag. Keep the juice overnight and allow it to settle.

Allow it to boil fast. Finish off at 221-222°F or when the boiling mass flows as flakes from a raised ladle. Fill hot into jars. Pour melted paraffin wax over the jelly and put on the lids. Store in a cool dry place.

PAPAYA JAM

1 kg. papaya pulp
1 kg. sugar
4 grams citric acid or 4 tbsps lime juice

Peel the papaya, remove the seeds, etc. and cut it into very small pieces. Place the papaya and sugar in alternate layers in a pan and crush it with a mug or a ladle. Cook on a low fire till the sugar dissolves. Then let it simmer till the setting point is reached. Just before this, add citric acid dissolved in a small quantity of water or lime juice. Remove from the fire at 221°F-222°F (105 C) or when the jam falls in sheets from a raised spoon. It should not fall in drops like a syrup.

Pour the jam into bottles. Allow it to set. If long storage is desired you can top it with melted wax to prevent mould. Then screw on the caps over the bottles.

PEAR JAM

1 kg. prepared fruit (obtained from 1½ kg. pears)
750 grams sugar
2 grams citric acid (or 2 tbsps of lime juice)

Kaju pears or Baghugoshas are excellent for making jam.

Wash the pears thoroughly, peel, and remove the core. Cut the pears into small pieces.

Boil the pears in a small quantity of water, till soft. Weigh the pears at this point. Then add the correct proportion of sugar as indicated above. Boil till the temperature reaches 221-222°F (105°C).

Just at the end of the boiling period, add lime juice or citric acid dissolved in a small quantity of water. Pour the jam into sterilized bottles. Allow to cool for a while till the jam sets before putting on the caps. If longer storage is required, you can put melted wax over the jam to prevent growth of mould.

MIXED FRUIT JAM

1 kg. of prepared fruit, consisting of :
250 grams pineapple
250 grams guavas
250 grams mangoes
250 grams bananas
850 grams sugar
3 tbsps. lime juice (or 3 gms. citric acid)
1-2 cups water
(Any other fruit, e.g. apples, peaches, plums, or pears can be substituted).

Cut the fruit into very small pieces. Add water and place on a low fire. Soften the fruit by pressing down with a ladle or a mug. When sufficiently soft, add sugar. Keep stirring till the sugar dissolves. Increase the heat and keep stirring. Continue to boil, till the temperature reaches 221°F or 105 C, or till the jam flows from a spoon in the form of sheets, and not drops. However, just before this temperature is reached, add lime juice, stir and continue to boil. If using citric acid, first dissolve it in a small quantity of water. Put the jam in sterilized bottles; cap and seal.

TRANSPARENT GOLDEN SHRED ORANGE MARMALADE

10 oranges (tight skinned or malta)
5 khates (lemons)
Sugar as required
Water to cover

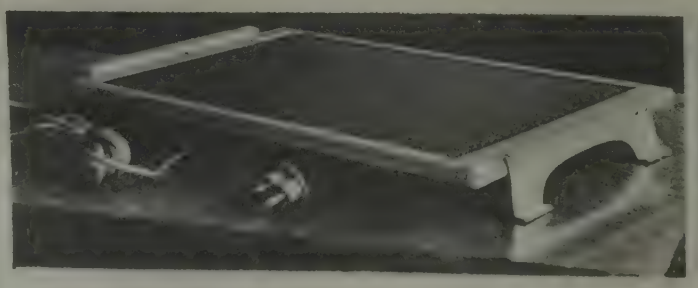
Wash and peel the fruit. Cut the peel of three oranges into thin shreds. Cover the shreds with water in a pan, boil them for ten minutes and discard the extract. Repeat this process until all bitterness disappears.

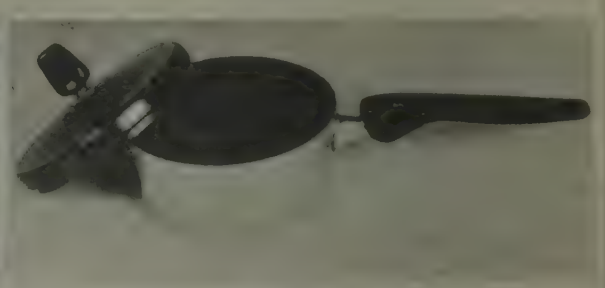
Slice the peeled oranges thinly. Cover them with water, and boil them for 30-40 minutes. Strain the juice through a thick cloth. Add water to the residue and take a second or third extraction in the above manner if necessary. Mix all the extracts. Test the pectin content. Keep the juice overnight for sedimentation.

NEW GIFTS FOR OUR MONTHLY COOKERY QUEENS

The Cookery Queen for the month of September will receive, in addition to the usual cash prize of Rs. 100.00.

1)A non-stick coated Saucepan from **TRUPTI INDUSTRIES,** 2) A cash prize of Rs. 101.00 from **WEIKFIELD,** and 3) LIFELONG Food Warmer, Popular — model 625 x 365 x 65 mm from **TRADING ENGINEERS,** New Delhi.





So send in your original vegetarian or non-vegetarian recipes accompanied with a coupon to the Cookery Editor, Eve's Weekly, Bombay Samachar Marg, Bombay-400 023.

RECIPES FROM OUR READERS

Prof. Anjani Parekh, Surat.

MOONG RICE PULAO WITH CURDS

2 cups sprouted moong
2 cups rice
6 cups curds
1 onion, chopped
2 tbsps. mustard seed powder
½ banana
2 tbsps. ghee
Salt to taste
A cupful of cornflakes (fried)
Cashewnuts and raisins for garnishing
3-4 cloves
Pieces of cinnamon
Mint leaves
Coriander leaves
1 chilli
A little sugar for chutney
A pinch of soda-bicarb

Heat ghee in a dekchi and saute cloves and cinnamon. Add chopped onion and fry till light brown. Then add moong, a pinch of soda-bicarb with a very small quantity of water. Simmer for sometime. When a little tender add rice, salt, water and allow it to stand on low heat, till cooked.

Add a very small quantity of water to the mustard seed powder and rub in a plate violently, till the mixture is fermented. Mash banana very finely and add it to the mustard seed powder; beat well. Beat the curds and add the powder mixed with mashed banana.

Prepare chutney from the coriander and mint leaves, pounding them nicely and adding a pinch of sugar and salt.

Spread the rice-moong pulao in a dish evenly. Pour the beaten curds liberally over it and garnish it with fried cornflakes, cashewnuts and raisins. Serve with mint chutney.

Rajesh Gaur, Lucknow.

GHEVAR

250 grams maida
75 grams vegetable ghee
250 grams water

FOR SYRUP :

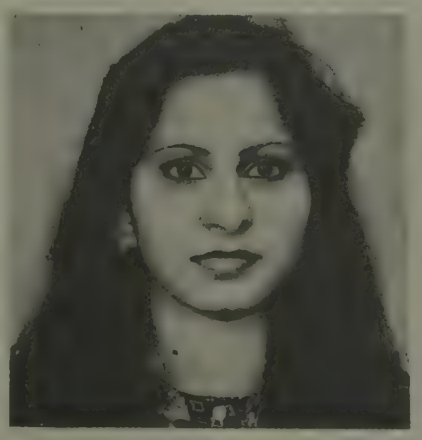
400 grams sugar
250 grams water
750 grams ghee (for frying)

Sift the maida, and mix it with vegetable ghee. Add water slowly, so as to make a thin paste (thinner than what is taken for 'pakoras'). Keep it aside.

FOR SYRUP :

Mix sugar and water. Heat till the syrup becomes thick. (slightly thicker than syrup for 'Rasagoolas'.) Keep aside. Heat the ghee for frying in a deep utensil on a moderately hot fire. Pour three tablespoons of the paste in the centre. The paste should be poured very slowly forming a very thin column.

With the help of a knitting needle fry the "ghevar" and with the same needle take it out of the vessel. Dip this "ghevar", with infinite care, in the previously prepared syrup. Serve when cool.



Miss Alka Gupta, New Delhi.

DAL MOOTH CUTLETS

500 gram dal mooth
100 gram gram flour
100 grams green peas
2 cubes cheese
Green chillis to taste
Ginger to taste
Coriander leaves to taste
2 big tomatoes
Salt to taste
Red chilli powder to taste
Mango powder to taste
2 tbsps. gram flour
Ghee for frying
2 tbsps. arrowroot

Soak the dal mooth overnight. Remove from the water next day and boil in fresh water for at least half an hour. Strain and grind. Boil the peas separately. Remove and mix them in the dal mooth mixture. Now chop the ginger, green chillis and coriander leaves. Put them into the above mixture. Add all the spices according to taste. Mix the gram flour lastly and add water to make a dough. Make small balls out of this and shape into cutlets. Now mix arrowroot in water. Dip each cutlet in this batter and fry till golden brown. To decorate place the cutlets in an oval dish. Slice the tomatoes and grate the cheese. Put the tomato ring around the cutlets and sprinkle the cheese on them. Sprinkle a little black pepper on the cheese if desired. Serve hot with tomato sauce.

WEEKLY WINNER

KAMAL JADHAV, Bombay.

Mrs. Jadhav wins Rs. 50 for this week's best recipe plus a 3-in-one Storefresh container from Trupti Industries, a gift hamper from Weikfield and a 1000 ml. Coconut Oil tin from KMP Oil Industries, Cochin.

CARAMEL GULAB JAMUN DELIGHT

1 doz. gulab jamuns
2 cups milk
1 egg
1 tablespoon sugar
½ cup syrup
½ tbsp. vanilla essence

FOR THE CARAMEL:

2 tbsps sugar
1 tbsp water

Cut up gulab jamuns into tiny pieces. Allow to soak in hot milk for 30 minutes along with sugar and syrup. When milk has cooled, add beaten egg and fold in carefully. Add essence. Coat pudding mould with the caramel, made by burning sugar and water, till it turns golden brown. Pour gulab jamun mixture into the mould. Steam for 20 minutes.

COOKERY CONTESTANTS!

Revised Contest Rules

1. Each recipe must be accompanied by this coupon.

2. The author of each selected entry will be informed in advance and requested to send a passport size photograph of herself to be published along with her recipe.

3. The recipe must be original and not copied from a cookery book, a magazine of any other published material The prize-winner shall have to sign a declaration to that effect before the announcement is made and the prize awarded.

Address your entries to the Cookery Editor, EVE'S WEEKLY, Bombay Samachar Marg, Bombay—400 023.

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the return of the prodigal son

Jayanti Gadahadh

PANDURANGA Bhat was neighbour, friend and family doctor to Srinivasa Acharya and his wife. Before you start wondering who Acharya may be, let me tell you all about him. A retired Government officer, he was nearing seventy, and his wife Kausalya was nearing sixty. Though he had hardly any moorings in Mangalore, he bought a modest little house with his gratuity and some meagre savings and settled down to a pensioner's routine of walks, religious discourses, pottering about in the garden and reading the newspapers.

IT WAS INDEED KIND OF THE DOCTOR NOT TO LEND HIS NEWSPAPER TO HIS FRIEND, OLD MR. SRINIVASA ACHARYA, ON THE DAY A PARTICULAR NEWS ITEM APPEARED IN ITS PAGES

Though any single day in his life was not very different from another, Srinivasa Acharya lived in expectation of two things from one day to another —one was the bundle of newspapers that his friend Dr. Panduranga Bhat brought from his dispensary for his friend who as a measure of economy did not subscribe to any, the other the meals that Kausalya cooked for him with the same devotion that she had done for the past fifty years of their married life. It was Acharya's pride that at the age of seventy he could relish and digest eight or nine idlis at a time.

Kausalya, who had enjoyed a fairly busy life in Bombay before her husband had retired, was not too happy in Mangalore. Her only acquaintances were relatives and at sixty, with mild diabetes troubling her, she did not care to have them visiting her to be entertained and fed. She had felt no compulsion or desire to turn to religion as her husband had done; in fact, she even resented his sudden obsession with Sanskrit slokas and with spiritual men, and often called him a fake and a humbug. She had enrolled herself as a member of a dingy looking circulating library close by and regularly walked down to get well-thumbed, dog-eared, scribbled-over copies of Filmfare, Stardust and women's weeklies. Donning her spectacles, she poured over these most of the time with such concentration as to seem almost student like.

At this stage, you would perhaps be wondering whether Srinivasa Acharya and his wife did not have any offspring. They did — a son who was thirty-five years of age. Jagannath, or Jaggu, as he was fondly called, had acquired a B.Com. degree and secured a good job with a firm in Bombay. When his father retired, however, he decided to quit the job and take up a more lucrative one in Delhi. Since he did not seem very keen about taking his parents with him, Acharya had taken the decision to settle down in Mangalore. "In a couple of years we will get Jaggu married," he consoled his worried wife, "and then we will go and stay with them."

Knowing her son better than her officially occupied husband knew him, Kausalya was not so sure that they were taking a wise step in leaving their only son unbridled. She strongly felt that independence at this age would take him farther away from them. Acharya, who was quick-tempered, had put before her the alternatives of either going with her son or following her husband. She had no choice and had grumbled her assent to settling down in Mangalore. And when there were long periods of silence from their son she made no attempt to soften her attack on her husband for his foolhardiness.

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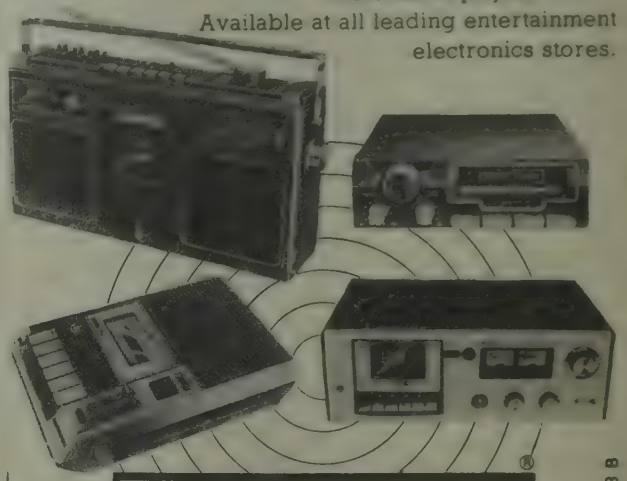

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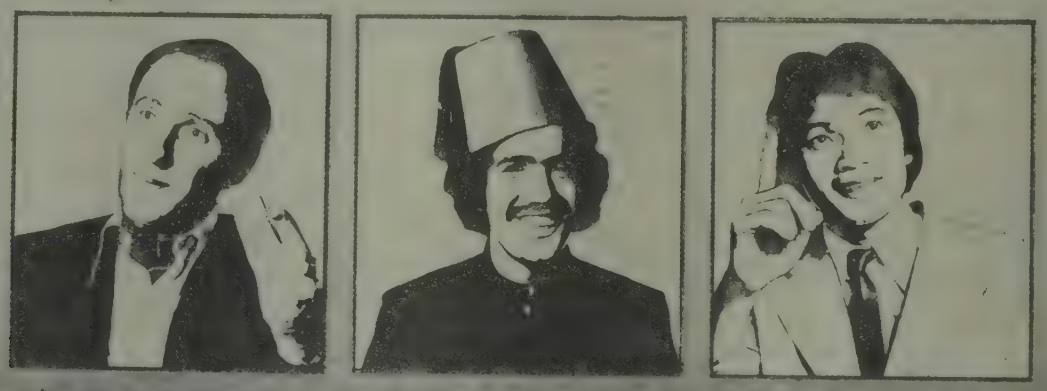

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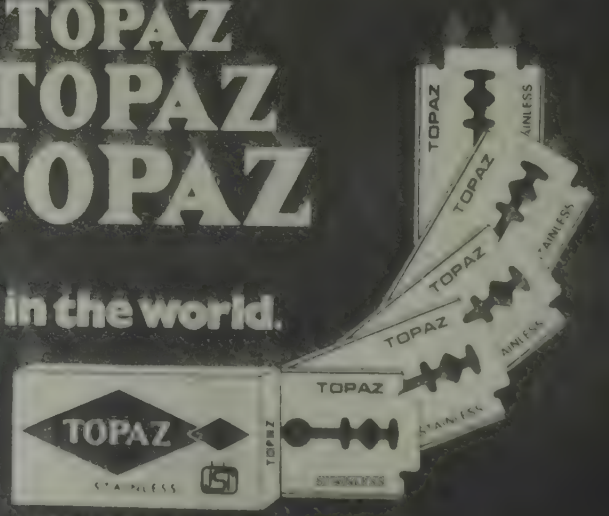

A MALHOTRA QUALITY PRODUCT

the return of the prodigal son

All their attempts, at first direct and then more subtle, to induce Jaggu to visit them once, so that he may "make his choice of a life partner who would help him settle down in life" were met with stony silence But every Deepavali, Jaggu remembered his parents with a lavish parcel bulging with silk sarees for his mother and dhotis and suit lengths for his aged father. The old folk fingered them with tears brimming in their eyes and said to each other, "If only he had come instead of sending us all these."

No doubt it made them happy and proud to display them to questioning relatives who never failed to remark, "If he is doing so well, why don't you get him married?" for which they had no answer.

Ten years of waiting passed by, interspersed with occasional loving letters, handsome cheques and the annual gift parcels. Hopefully, Kausalya wrote regularly to her errant son irrespective of whether she received a reply or not. Since some years they had agreed to shelve the subject of marriage, which seemed to annoy Jaggu so much. To their joy his letters became a little less infrequent till one day the postman brought them a letter from their son who was now in Calcutta informing them that he had applied for leave and would be home soon. Srinivasa Acharya read the letter over and over again to his wife who hung on every word, mentally making a list of all the culinary delights that her son used to be fond of. When Dr. Panduranga Bhat visited them the next day with the day's papers, Acharya showed him the precious letter, his wrinkled face radiating immeasurable happiness.

"But the young man still keeps you guessing about the date," said the doctor with his usual not ill-meant perversity. "Maybe he intends to surprise his mother with a Bengali daughter-in-law", he added mischievously to tease Kausalya who enjoyed bantering with the eccentric old doctor.

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"Jaggu. . .?" Just one word escaped from him, his glazed eyes and quivering lips and an indeterminate smile told the rest. Recovering, he called to his wife, "Kausalya. . . see who is here!" Kausalya, whose instinct had already guided her from the kitchen, was more effusive. A torrent of solicitous words gushed from her as she took her son in and fussed over him.

"As soon as his leave is sanctioned he will let us know," answered the fond mother.

A week of tense waiting went by. Every time the latch on the gate was lifted Acharya or his wife went to the front door, each trying to appear as casual as possible. Neither of them dared to give vent to the turmoil of feelings within.

Acharya, his dhoti hitched up, was watering his ferns one morning when the latch lifted the gate opened and a bearded, long-haired man entered saying," Yenu Appa. . . how are you?" Acharya stood rooted, bucket in one hand and peering at this stranger who addressed him as Father.

Jaggu had only a fortnight's leave, but he and his parents made the most of it. He busied himself renovating the neglected house, buying new furniture and fixing electrical appliances which would add comfort and convenience to his parents' lives. He heaped gifts on them and took his mother to a couple of movies of her choice. Dr. Panduranga Bhat was happy to see that the old couple's dreams had been fulfilled at last though he worried about the effects of depression they were sure to experience when their long lost son would depart.

At the end of the fortnight he left as suddenly as he had come. Acharya and Kausalya were heart-broken, but their son had made sincere promises to visit them within six months. For a week after Jaggu's departure the doctor made it a point to spend longer hours with the couple to keep them from brooding.

On the eighth day the doctor picked up his newspaper to see the picture of a familiar bearded face with the subheading underneath: "Bank officer held for fraud." His pale white fingers trembled and the paper nearly fell from his hands. He did not take the newspaper to his friend Srinivasa Acharya that day nor did he visit him. The next morning he tapped at their door saying in his characteristic breezy style, "Goddess Lakshmi took pity on this old man yesterday. There were so many patients I couldn't find time to see you and bring the papers. Here are today's. I didn't bring yesterday's papers as you would not be interested in stale news. . ."

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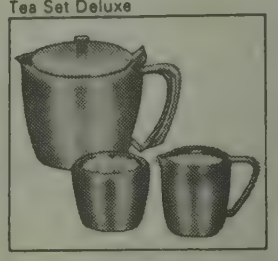

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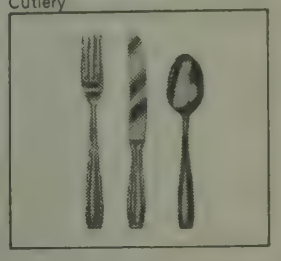

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The rose is fairest when 'tis budding new.

Sir Walter Scott

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

William Wordsworth

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flowers — but if I could understand,
What you are, root and all, and all in all,
I should know what God and man is.

Alfred Tennyson

Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that

THE THINGS THEY SAY ABOUT FLOWERS

even Solomon in all his glory was not arrayed like one of these.

Jesus Christ

The flower is the poetry of reproduction. It is an example of the eternal seductiveness of life.

Jean Giraudoux

Of all the bonny buds that blow in bright or cloudy weather,
Of all the flowers that come and go the whole twelve months together,
The little purple pansy brings thoughts of the sweetest saddest things.

Mary E. Bradley

Such careful fashioning of beauty (in a flower) could not come from one who at the same time could create a **man** and leave his life and destiny to the mercy of chance and destructive forces.

H. H. Farmer

An orchid is a flower and a half, a flower with knobs on.

Richard Church

Nothing improves a woman's disposition like a bouquet of flowers from an old flame who thinks she's still single.

Anonymous

David Gunston

FRANKLY SPEAKING

Devi

THE ERA OF SKYSCRAPERS

A top star drew a burkha around her in the darkness before dawn, slipped into a nursing home in a crowded area in Bandra. A little after sunrise she came out, the two-month load of worry off her womb. She deliberately did not choose a very expensive or well-known clinic lest people find out. Just her luck that I was there too, not for abortion (I have the courage to bear the child if I get one) but for removal of a thorn that was stuck in my sole and long neglected.

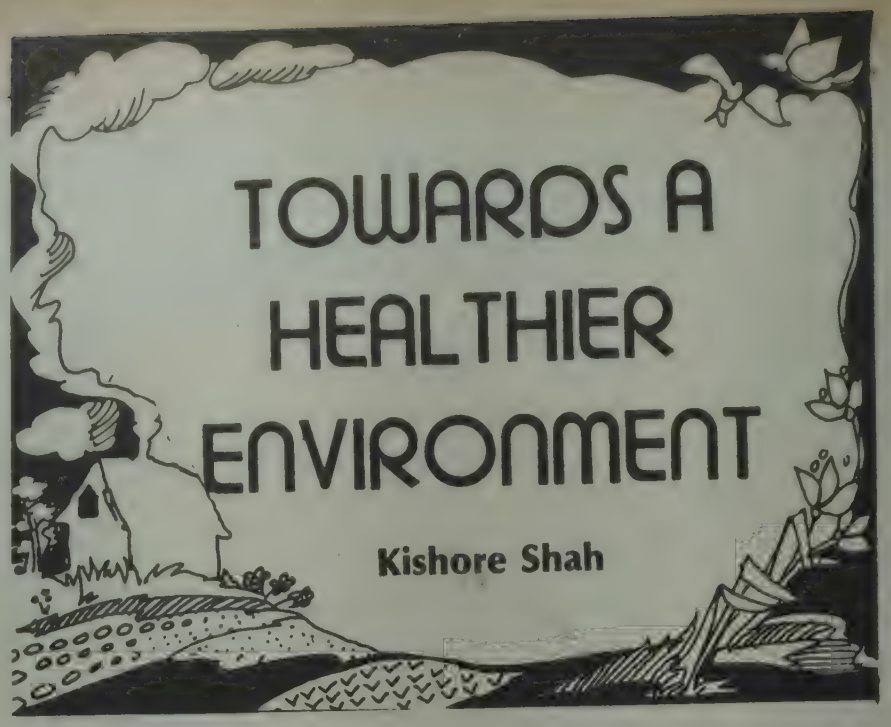
* * *

Just when Amitabh is slipping, and not so slowly, after "Kaala Patthar", and Deepak Parasher has the height standard set by Amitabh, has walked in another skyscraper — Avinash (the industructible). Besides height (he is two inches taller than Amitabh) and robust physique, he has almost Greek features and, above all, he is 'imported.' He is already a success across the Atlantic. In New York he is Andy the Indian dress designer, model, disco man, etc. He is in and out of White House, his clients include a Sheriff, a Governor and a Senator. He has met Liz Tayor, etc. Back in India to be a star, Avinash has been noticed by Barrister-producer Kishore Sharma, and already folk feel he may cast him as Alexander in "Chanakya". Rekha looked at him up and down when he shook hands with Rajesh Khanna on the qawali set of "Muqabla", Reena Roy took him to the floor but found his dancing too complicated. Dilip Kumar, when he met Avinash, said to director Chandra Barot, "Haan bhai, aaj lambu ka zamana aagayaa hai." When my fans saw Avinash with me, they came and asked whether he was the next Rajesh Khanna. He has Rajesh's magic and exclusiveness, but Avinash is not a grabber but a giver. To film industry he wants to give style, good living; to the poor, money; and to me, all the happiness in the world. That too after all the warnings by filmdom that I am a bitch.

* * *

And Sushil Mallik, Prakash Mehra's assistant, rang up to thank me for mentioning him in my column, but asked me to correct a slip. He is the first assistant to Prakash Mehra and not sixth assistant as mentioned by me. "Even Rekha teased me on the set. She said I had been demoted to position six," moaned Sushil. "Don't bother about Rekha, she is not really bothered about a man's position as long as he is a he man," I told Sushil.

TOWARDS A HEALTHIER ENVIRONMENT



Kishore Shah

A couple of years ago, a camp to familiarise young doctors and medical students with rural health problems was held in a remote village in Madhya Pradesh. The doctors and students were rather shocked at the state of the children's health. They had diseases ranging all the way from dropsy to ear trouble.

The statistics of infant mortality became a grim reality as they listened to pregnant mothers who were not sure of giving birth to a live baby and how long it would survive. In most families the child had to be very strong to be able to survive to adulthood. It was a ruthless example of survival of the fittest.

After spending the day in one of the mohallas, a student felt that he had found the answer to the rural health riddle. Most of the ailments that he had come across could be traced to the unsanitary surroundings. Thus, he reasoned, a few simple and preventive measures would go a long way towards a disease-free village or at any rate a healthier one.

But he soon discovered that things were not that simple. At a meeting with the villagers in the evening, his suggestions were laughed away. The children could not wear shoes, they argued, because there was no money to buy them. With several families drawing their water supply from the same well, it would be impractical to cover it. Nobody was willing to take the responsibility of regularly disinfecting the well with potassium permanganate, as such functions were considered to be a preserve of either the government or voluntary agencies. Latrines were an alien concept which they would not even hear about.

This story is repeated all over the Indian countryside as well as in the urban slums. People, even when they realise the importance of environmental sanitation, feel helpless about doing anything. In the meantime, infectious diseases take their toll. Epidemics have become a seasonal feature, often resulting in a large number of deaths, especially amongst children. In India alone, communicable diseases account for thousands of infant and child deaths.

Polluted water supply is perhaps the major cause of the spread of these diseases. Eighty five per cent of children in rural areas of developing countries have no access to clean water for drinking and bathing. Contaminated water can transmit cholera, typhoid and para-typhoid fevers, amoebiasis, bacillary dysentery and infectious hepatitis; and it does.

Another reason for the prevalence of contagious ailments is the still common custom of defecating in the open fields. Roundworms, for instance, are transmitted through contact with worm-infected excrement, when the excrement is used as manure or merely allowed to dry in the sun, roundworm eggs are picked up by anyone working on the soil, children particularly. In the cities unsanitary latrines and unhygenic habits, such as not washing the hands after using the toilet, help in the spread of worms.

The contribution of stagnant pools of water in spreading diseases is well established. Experience has shown that the control of mosquito-borne diseases by chemical insecticides such as DDT can only be a short term solution. A recent study by WHO has drawn attention to the rapid resurgence of malaria in the third world as the mosquitoes carrying the malarial vectors have developed a resistance to insecticides. Pesticides should as a rule, be combined with other feasible control measures, a better living environment being one of them.

Development programmes have also brought in their wake fresh problems of environmental sanitation. The effects of canal irrigation in introducing health hazards illustrates this irony.

Plenty of water on the surface without a proper disposal of faeces, provided favourable conditions for the spread of bacterial diseases such as typhoid and gastroenteritis, virus infections such as poliomyelitis and hepatitis and mosquito-borne diseases such as kala-azar, malaria, encephelitis and filariasis.

Modernisation too has contributed towards polluting the water supply. Neither the traditional societies nor the health delivery systems prevalent in most developing countries are equipped to deal effectively with the chemical contamination of water caused by industrial effluents or the lingering residue of fertilisers and pesticides that are increasingly used in agriculture.

Staggering as these problems of environmental sanitation may seem, they are not impossible to tackle. The experience of a major slum improvement project in Calcutta shows that concerted and well-planned action can lead to results. At an estimated cost of as little as Rs. 146 per capita, the programme has brought about a visible change in the physical environment of most of the slums which have been covered by it. Sewer and underground drainage networks have removed the unsightly and unsanitary mess that were open ditches. Water taps and bathing platforms are a big boon to the slum dwellers. Above all, the service latrines, a major health hazard for both the slum dwellers and sweepers who have to clean them, are being replaced by sanitary latrines. As of May 1977, 30,000 of these had been installed in 3,000 slums. These have been accepted by the residents who maintain them well and prevent their misuse.

Children will perhaps gain the most from these programmes as they are the most vulnerable to the gastro-intestinal diseases that unsanitary conditions spawn. The results will show up prominently in the future.

Those who have planned and are implementing the programme have shown their ability to look beyond the immediate needs. The 2,500 odd cattle sheds, an important source of milk supply for the residents of Calcutta, have a significant role in worsening the sanitation problems. The cattle and people coexist in congested conditions. The town planners realised that it would not be possible to sustain a sewer network that can service both cattle as well as human beings.

The Government of West Bengal and the Calcutta Metropolitan Development Authority, have initiated an ambitious scheme for removing 70,000 heads of cattle from the Calcutta and Howrah metropolitan areas and resettling them in a number of small dairies on the urban periphery.

With the youth and recreation clubs in the slums giving the lead, the residents have responded well and taken an active interest in the official effort to change their living conditions. The initial success of the programme, which is one of the largest slum upgrading efforts in the world, has had a ripple effect in the country. It has prompted an increasing acceptance of slum improvement as a realistic and humane alternative to heartless demolition and clearance.

On a wider plane, this experience should encourage those engaged in sanitation planning in rural areas. If durable results can be achieved in some of the worst slums of the world, there is no reason why large scale environmental improvement should be beyond the rural reach. But the peculiar problems of the rural milieu require a special understanding, an ability which our young medical student visiting the Madhya Pradesh village did not have.

The difficulties created by socio-economic conditions in the villages and the vastness of the rural sanitation problem need not deter the authorities from launching a multi-pronged programme covering most, if not all, of rural India. The plan should be dovetailed with an ambitious scheme for providing better nutrition to the children. If efforts to improve conditions in the urban areas are not coupled with similar attempts in the rural areas, the net impact would only be marginal. There would then be little check on either the incidence of disease or the influx of the rural population into the towns and cities.

Courtesy: UNICEF Feature Service

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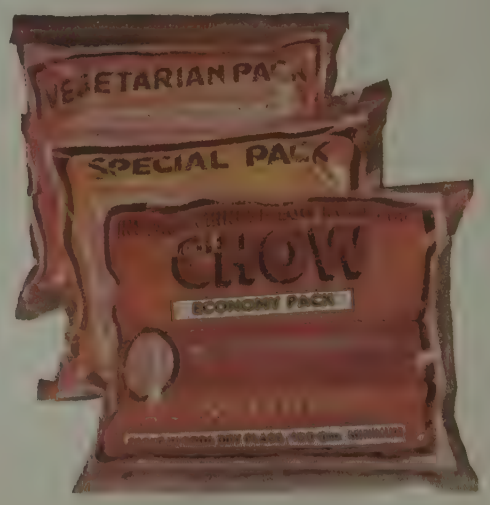

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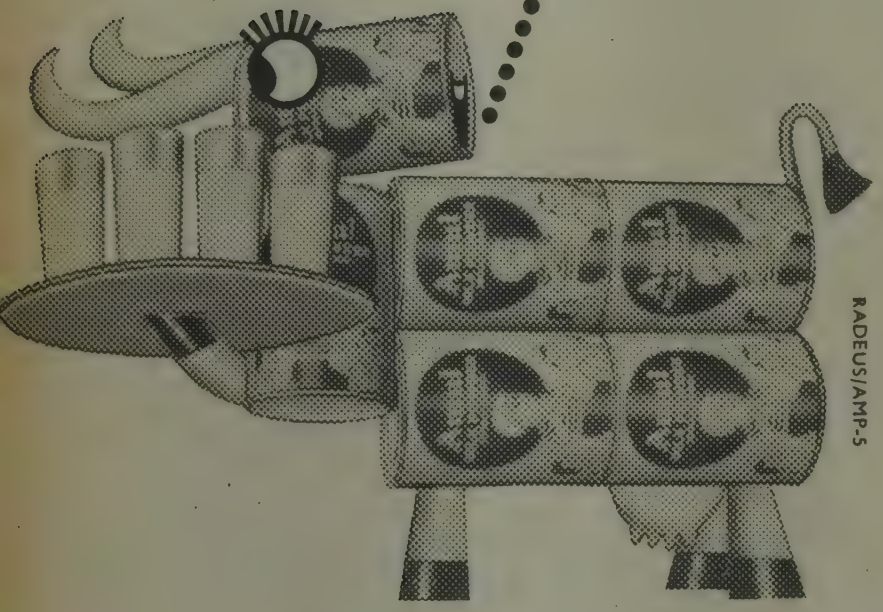

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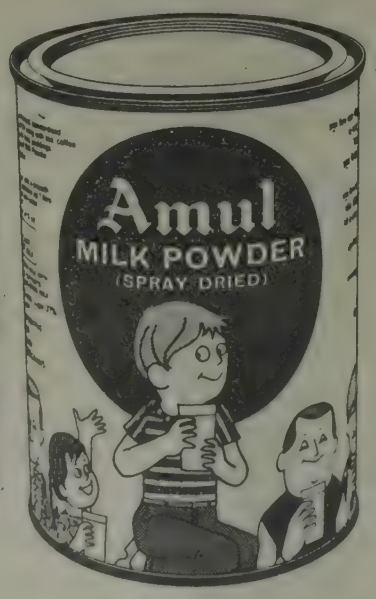

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THEY CREMATED MY CORPSE

S. N. Narayanan

SOME Tamil Nadu Government employees chartered a bus and started on a tour of the South on May 4, 1979. Everything went according to plan. On the 9th, the bus was heading towards Kaladi, the birth place of Shri Sankaracharya, the great founder of Adwaita. There is an unmanned level crossing near the Ankamali railway station. The Jayanthi Janatha Express was speeding towards the station. As the train was at a safe distance, the driver decided to cross the track. But when he reached the opposite gate, he found the narrow road blocked by vehicles waiting for the train to pass and cross the track the other way.

The passengers sitting near the driver flooded him with suggestions. "Rush forward!" said one. "Go back!" screamed another. "keyerse fast!" yelled a third.

The driver looked out. The train was roaring towards them. His brain went numb! And then the train crashed into the side of the bus and carried it for about a furlong before stopping. As the bus was being pushed forward bodies and limbs were strewn along the track. Many died instantaneously and many died in hospitals.

K. Appukkuttan Eradi, of the Government Survey Department, cancelled his trip at the last moment. At midnight on May 9, two constables knocked at his door and announced that he was dead! Eradi swore that he was alive and standing before them!

Next morning, when he was returning from his morning stroll, the whole colony came out to watch him as though he were a ghost! Some even felt his flesh to be sure he was real, because the morning papers and radio had declared him dead! When he reached home, a posse of relatives and friends had gathered to mourn his loss.

Jayalakshmi, a government employee, was to travel by the bus with her husband Krishnamurthy and their children, but because Krishnamurthy could not get leave and because the son opted to visit his uncle at Bombay, Jayalakshmi was left to meet her fate all alone.

* * *

But even stranger was the story of Sundaravalli.

"My son Sridhar lit the pyre. My husband Ramabhadran (stenographer in the Directorate of Harijan and Tribal Welfare, Government of Tamilnadu, sobbed his heart out, leaning his ailing body on a relative," she related, alive yet dazed, with her right eyelid unmoving.

Many of the bodies could not be identified. On the 10th at dawn police woke up Ramabhadran's household with the news that his wife Sundaravalli was no more! The morning papers confirmed the news. The next door neighbour, Mrs. Jayalakshmi, a bosom friend of Sundaravalli, was also among the list of the dead.

On May 11, authorities appealed to relatives of the victims to take away their mortal remains from the General Hospital mortuary. Ramabhadran, his son and others joined the wailing crowd of bereaved relatives at the hospital as one by one they left with the corpses after identification.

Ramabhadran closely inspected all the female bodies, but none seemed to be his wife. Police pointed to one body with the face all smashed up, but Ramabhadran could not accept it as his wife. The body had a ring on one of its fingers whereas Sundaravalli never wore one. The earrings on the corpse too were not the ones worn by Sundaravalli. Hers were studded with seven stones. While Sundaravalli had long, lustrous hair, the corpse's was short and scanty.

These points weighed heavily against the body being that of Sundaravalli, but the authorities argued that Sundaravalli might have exchanged jewels with another woman passenger with whom she had become friendly. Since no other body was left, Ramabhadran reluctantly carried home the one shown to him, performed the obsequies and burnt it in the ghat.

On May 12, around noon, news reached Ramabhadran that Sundaravalli was alive, undergoing treatment in the hospital at Ernakulam. Another victim, Nageswara Rao, in the next bed, had identified her. At once his relatives flashed the news to their people at Chromepet, Madras. As Ramabhadran was still sick, his son Sridhar and others rushed to Ernakulam. The lady received them with a smile although she was still suffering pain.

After twenty days, Sundaravalli was transferred to a private hospital in Madras.

"Though so much official sorrow filled the pages of newspapers," Sundaravalli bitterly said "it was just a publicity stunt." Attention towards hospitalised victim became conspicuously casual when the sensation of the accident subsided! I was totally neglected at the hospital. With great difficulty I got myself discharged so that I could get better treatment and survive."

Sridhar described to his mother in minute detail how he had cremated her corpse!

My Mother-In-Law's Daughter

She's a dear little thing wh keeps that way by dieting.

She never loses her tempe except every three hours. But I don't mind. She looks beautiful when she gets mad.

My Christian servant is devoted to her with a terrifying devotion. Every time my wife passes, she makes the sign of the cross.

If she could do without sleep, she can spend more time shopping than it takes a baby to be born.

In fact, the only time I get on my knees is when she goes out with **her** shopping bag and **my** money.

She loves going on picnics because she believes one should be kind to everything — including ants.

She sometimes does exercises. Looking at her, you're reminded of a ballet dancer fighting bees.

She loves Clint Eastwood so much she's thinking of buying me a horse.

She believes that a bank has only one function. To cash cheques.

She's a pushover for a sob-story. I'm donating to charities that don't even exist.

When my teenaged daughter stays out late she worries. I've got a carpet with a trench in it to prove it.

I'm not a bit frightened of her mother. I'm absolutely terrified.

She has developed her own kind of baby talk. It drives me to drink.

She makes friends so easily that I never know what I'm going to find on the chairs when I get home.

She's teaching our Dobberman pup, Buddy, to retrieve. She flings shoes. My shoes.

When her mother visits for the weekend, the house is as silent as a tomb, except for a knocking sound. My knees!

She suffers from sinus trouble. You know, sinus a cheque for this, sinus a cheque for that.

And when I call her "Dear', I'm not kidding.

George T. Fegradoe

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THE LITTLE WOMAN

by Don Tobin

GOOD HEAVENS!
THERE'S BEEN A BURGLAR HERE!
POLICE
HELP
WHAT'S ALL THE COMMOTION?
YIKES!
2-25
HER-BERT! IT'S YOU?
WERE YOU EXPECTING ROBERT REDFORD?
HELLO, POLICE!... I'M SORRY - THERE WASN'T A BURGLAR -
IT WAS JUST MY HUSBAND LOOKING FOR A PEN THAT WOULD WRITE!
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THAT'S A LAUGH!

Secretary of State William Maxwell Evarts once was asked to address the guests at a Thanksgiving dinner. He began, "You have been giving your attention to a turkey stuffed with sage; you are now about to consider a sage stuffed with turkey."

* * *

Once, while addressing an open-air meeting, an athiest asked Bishop Carpenter if he believed that Jonah was swallowed by the whale.

"When I get to heaven I will ask Jonah," said his lordship.

"But supposing," the other persisted, "he is not there?"

"Then you will have to ask him," was the quick retort.

* * *

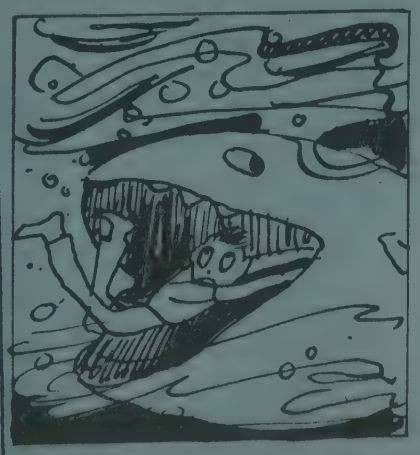
Once when the great tragedian Barry Sullivan was acting Richard III in Glasgow, he came to the scene in which, after the battle, the King cries, "A horse! A horse! My kingdom for a horse."

A voice from the balcony shouted, "Will an ass do?"

Sullivan answered, "Yes Come on to the stage at once."

* * *

"For God's sake, Jane," said one college girl to another, "why do you call your mother mater? It's corny."



"But that's the right word for my mother," objected the other.

"You see, she's managed to get husbands for every one of my six sisters."

* * *

"How did you get along with your new daddy while I was away?"

"Just fine, Mum. Every morning he took me to the lake in a rowboat, and let me swim back."

"Wasn't it a long distance for you to swim back?"

"I made it all right. But I had a lot of trouble at first getting out of the bag."

* * *

A couple of beboppers were out hunting when they suddenly came across a moose.

"Man," cried one, "dig that horse with the crazy hatrack."

* * *

"For the love of Pete, be brief," wrote an exasperated railway superintendent to a maintenance - of - way man whose reports on trivial incidents ran to several pages. The reprimanded employee compiled. His next report described the damage done by a cloudburst :

"Dear Sir : Where the railroad was, the river is."

* * *

The elderly millionaire emerged from his exclusive club feeling despondent and hopeless, and slowly climbed into his limousine.

"Where to, sir?" asked his chauffeur.

"Drive off a cliff, James," was the reply. "I'm committing suicide."

* * *

Compiled by George Fegradoe

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THE RISE AND FALL OF A MODEL VILLAGE

N. Lalit

ONCE IT WAS A SHOW PIECE OF RURAL REHABILITATION WHICH QUEEN ELIZABETH VISITED. TODAY IT IS JUST LIKE ANY OTHER BACKWARD VILLAGE IN THE NORTH

Years ago during her visit to India, Queen Elizabeth of England found a strange item on her itinerary — Shamaspur village. To about three miles beyond Gurgaon, the royal procession wended its way, and the Queen turned her royal gaze on buffaloes, green fields, a little school, a community centre for the villagers to meet and order their affairs, and some 50 'modern' houses, looking incongruous against unspoilt nature.

Shamaspur village was then a 'model' village. The whole community was naturally agog, like Carterpuri in more recent times, suddenly to find themselves in international limelight. They rolled out the red carpet, after their own fashion. Something they did many times after. For Shamaspur was on the itinerary of many a foreign head of state or dignitary.

At that time Shamaspur was something to show off — a model village alive and alert to the special needs of the rural masses, built up at low cost, and specifically paying due attention to civic hygiene and environmental sanitation. This was a glimpse of the face of the rural India of tomorrow — the India of villages.

Nobody visits Shamaspur any more. The red carpet has faded even in memory. The carefully determined plans of the houses have been changed. The dwellers have taken liberties with the models. The children who had cheered and applauded the visiting queen, have grown up and married and now have families of their own. The houses have had to be split up by the heirs of the original householder.

The villagers were never quite comfortable anyway with those new-fangled kitchens, so these have mostly been converted into storage space and little prayer rooms. The toilets in the backyard now hold the feed for the cattle. There has been some haphazard construction. Shamaspur no longer is one organic piece. It never got down to building a system of sewerage or drainage, a deficiency that looks magnified. The fields are still the favourite place for defecation. The community centre has been abandoned.

To look back a little, there was no village Shamaspur 30 years ago. The land originally belonged to a 'chaudhuri' of Gurgaon. When he supported the Indian Mutiny of 1857, the British confiscated it. The land was then gifted to a "loyal bania" of Badshapur for saving a British officer's life.

In 1940 some ex-servicemen, Ahirs by caste, from the neighbouring village of Tikli bought land in Shamaspur. But they continued to live in their own village and came to Shamaspur seasonally for the harvest. They put up a few temporary huts.

By 1950, influenced by the Government's village development programme, they decided to build their own new village. A model one. They managed to persuade all the villagers to get involved in their scheme. They were given ready help by the government. The houses were to be built on agricultural land and so they were allowed to extend their fields on either side.

There was a sizable indigenous Harijan population. They too were persuaded to join in The 'abadi' area which was free of tax was reserved for them and the richer Ahirs settled on the new plots.

The latter built spacious three-room houses and the Harijans less pretentious one-room tenements. The three room house cost Rs. 6,000 and the one room units Rs. 1,600 at that time. For a while Shamaspur enjoyed a place in the sun.

The causes for the decline of the village were many but none of them were foreseen. One of the main reasons was the segregation by caste and economic class which were largely co-extensive. There was as a result little integration socially or functionally.

There was naturally exploitation. As the Harijans did not have the money for building, a subsidy of Rs. 500 was given by the Punjab government. The rest had to be borrowed. As Champa Devi says, "By the time we finally paid back our loan the house cost us over Rs. 3,000."

And then not all the amenities of the new housing units were popular. The kitchens never quite caught on. As Bhawani Prasad explained, "The chimneys were faulty and so the whole kitchen would get smoky. Besides, it's much better to cook in the open."

The pressures of family growth and its attendant problems of succession also helped to rend apart the fragile social fabric. The disillusionment was naturally greater in the more populous and less spacious Harijan area. Sanitation was a major casualty. And so hygiene suffered. In the three-room houses both a bath and a lavatory had been provided. But these were less than useful in the absence of an allied drainage and sewerage system.

The bath was initially popular among the women for the privacy it provided. However, the problem of getting water for the bath from outside was too much for many. The latrines had been placed next to the cattle sheds. This too never proved popular. There was the problem of having to clean them manually after use, as well as the paradoxical suspicion that they were less hygienic than the traditional disposal of waste. So the fields still receive their share of nightsoil.

No bath had been provided for the one-room units, only a latrine. Many of the families did not even bother to try it. Naturally the environmental sanitation which was to be an integral attribute of this model village, never quite came about.

Shamaspur is a model to learn from. People, even simple villagers, want and like the amenities that go with modern planning and construction. What they also require is a little motivation that will be more effective if it springs from their own consciousness.

But planning should not stop with the house plan. Thought must be given to the source of the money for the construction, and the strings attached to it.

If, from the point of view of environmental sanitation, the most endearing feature was the partial segregation of cattle from the living area, the most glaring oversight has been the inadequate drainage and sewerage. The latrines would undoubtedly have been used were their proper drainage.

As awareness was also needed about the benefits of environmental sanitation. This could have come only through a relevant pattern of education. Care also should have been taken when planning, to provide for the growth of the village population.

Foreign dignitaries no longer come to Shamaspur. And, probably if Queen Elizabeth returned today, she might be hard put to prevent an involuntary wrinkling of the royal nose. But other visitors should come — planners, architects and social workers — to relearn.

Courtesy: UNICEF Feature Service

It's time for an extra twist of taste

A time to taste – *lemon**and *lime* like it's never been. More tangy, more punchy, more everything.*

A time to 'freshen' – *with tongue–tingling lemon**and *lime** **Fresh** *and icy cold.*

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It's *Campa* **time with the flavour of lemon* and lime***

*Artificial flavour

INFIDELITY IN MEN

are also aware of his behaviour and after every fight, of which there are many now, whenever Chitra walks out of the house, they come beseeching her to forgive their son.

Well, then there is this massive forgiveness scene, with promises to behave, and all is well till the next woman comes along!

Chitra very magnanimously says, "I tolerate it because our society still scorns a divorcee. Besides, being a business woman, it's good to have a husband by my side."

If there are women like Alka, Bina and Chitra, there are also women who wouldn't tolerate their husband's unfaithfulness for a moment — proof of this are the number of divorces. But such women are still few. By and large, infidelity is far from breaking up marriages or threatening the family. On the other hand, it strengthens the bond between the harmed — the wife and the children. They develop a protective tie with each other.

Two other people who threw further light on this subject were doctors — very much in this field. Dr. Prakash Kothari, Consultant Physician in Sexual Medicine, and Dr. M. C. Watsa, Consulting Obstetrician and Gynaecologist, and Consultant on Medical Affairs, Family Planning Association of India.

EXPERT OPINION ON INFIDELITY

Dr. Kothari, a quiet-spoken gentleman, seems to have what it takes to be a success in his sphere — a patient and sympathetic ear.

"Infidelity," he says, "is the violation of the monogamous commitment. They could either be escapades, where the emotional involvement is negligible, or affairs, where emotional involvement is present. In both cases there is a threat to the marriage if it is an unstable one, but if it is a stable one, there are chances that it will become more so as exposure to these relationships strengthen it."

Dr. Kothari further affirmed that men are not polygamous by nature, as this is more a mental state. But infidelity is quite a common phenomenon in marriage. As reported by Kinsey, Dr. Kothari says, one half of all married men and one quarter of all married women commit adultery during the course of their married life.

The reasons this consultant gives for people indulging in extra marital affairs are, "Due to sexual frustration or unresponsiveness in the partner or just curiosity." A lot of men who come to me say, "Doctor, I love my wife, but just out of curiosity or for a change I indulge in extra marital affairs," Thirdly, "There are certain illnesses like the hypomanic phase of manic depressive psychosis, or a paranoid state or psychosis. In these cases the result sometimes is the loosening of inhibitions, so the sexual desire is increased. The last is a common occurrence among those with immature personalities and those with neurotic conflicts."

The line of treatment Dr. Kothari takes is "a sympathetic ear. For the patient usually has a sense of guilt, a sense of confusion and fear, chiefly the fear of being detected. Counselling should be done along 'what is done is done and cannot be undone, and much that is good can be achieved in the present and the future.' "

"How do I look upon adultery"? he asked. "Well, I would like to quote Dr. Zeller who says, 'For the welfare of all, any act which threatens to create mistrust and lack of faith between man and woman who are committed to loving and nurturing children born of their marriage, must be avoided."

Dr. Watsa reverted to Indian mythology and religion, where adultery was very much a part of the normal mode of living. "From that time, the women of our country have been subjected to the idea of 'sharing their men with other women.' Though we have come a long way since, even education and exposure to western society have not changed woman's acceptance of infidelity by the husband. The lower income group accepts adultery or infidelity as a common occurrence. The woman is used to man going to prostitutes. Among the middle class, the so called enlightened, the incidence may not be so large, but is prevalent none the less, but it is mosty concealed. You know about it, but don't talk about it," he said, referring to our false aura of respectability.

Dr. Watsa, like his colleague Dr. Kothari, believes that "a very small percentage of the male tribe are naturally polygamous, and that too when they have the opportunity and/or easy access to other women. The others live in a world of fantasy. They may desire to go the same way as their unfaithful bretheren, but can't do so because they lack either the courage or the opportunity. Of the polygamous ones, it is found that a large number are involved with the women they work with. This is natural. They are in close proximity with each other for a great part of the day, and more than just the physical attraction, there are the business problems, and the official tensions which they share. Life today is not easy for the tension-ridden man. He needs company, he needs someone to talk to, someone who will be understanding and aware of his worries. He needs some support for his emotions. The wife, invariably, is involved with the home and children and, not wanting to interfere in the husbands job, usually ends up in a relationship where there is no communication between the couple. Here, it is easy to slip into a relationship with the secretary or a female colleague without realising the consequences."

Another cause Dr. Watsa mentioned was age. The woman, at the time of her menopause, usually turns towards religion and tries to sublimate her desires. The husband is still virile, so he turns to fresher pastures.

Then, of course, there is the occasional fling. Here alcohol is a great stimulant. These affairs are spontaneous and short-lived and rarely endanger the marriage.

"To decrease the incidence of extra-marital relations," this counsellor said, "counselling can be of help either at the beginning of marriage or at the premarital stage. It can show the man, and more so the woman, on how to prevent such a situation from arising. The couple should try and spend as much of their spare time together as possible, thus strengthening the bond between them, so that the question of seeking solace outside the home doesn't arise.

"Secondly comes the attitude of the wife towards the husband after the children arrive. Once the kids are born, the wife invariably gets so involved in looking after them that she neglects the husband. On the other hand, there are very few men who take much interest in their children, apart from playing with them for a few moments. The father should help share the chores of bringing up the kids. This gives the couple more time with each other and builds a firm foundation of mutual respect.

"Further, the wife may drive the man to other women by losing interest in her physical appearance or subduing her sexual desires as the years pass.

WOMEN TOO ARE GUILTY

Dr. Watsa went on to relate a case to show that women are as guilty as men in these lapses.

"The husband, a pilot, used to be out of town a great deal. Theirs seemed an ideal marriage, except that they didn't have any children, which they yearned for. During one his postings abroad, the wife had gone to a party alone and met a man. One thing lead to another and they ended up in bed. This resulted in pregnancy. It would have been an ideal situation, as this woman and her husband were desperate for a child. But the husband had been out of town for over two months! So, the woman came to me as she wanted the pregnancy terminated. She confessed that she had been unfaithful to her husband, but insisted that this had been the only occasion. She had been lonely and had had one drink too many. But one wonders whether it was true. Or was it only an excuse to get my medical assistance?"

Having heard of and given advice to numerous couples and in the bargain saved many marriages from breaking up, Dr. Watsa does not condemn adultery totally. As he says matter-of-factly, and with a touch of humour, "An odd, occasional fling lends spice to marriages. It stops the couples from taking each other for granted and keeps them on their toes. And, what's most important, it makes the involved persons realise that on the other side of the fence, the grass is is no greener than it is on their side!".

NIYATI NATHWANI, Bombay
Age : 1½ yrs.

BELOW :
ASHLEY FOBLER, Bombay Age : 5 yrs.

ATEET NITIN SHROFF, Surat
Age : 2 yrs.

POPPETS ON PARADE

"A CHILD
WILL MAKE LOVE
STRONGER,
DAYS SHORTER,
NIGHTS LONGER,
PAY PACKETS EMPTIER,
HOMES HAPPIER,
CLOTHES SHABBIER,
THE PAST FORGOTTEN
AND THE FUTURE
WORTH LIVING."

SAMEER CHHABRIA, Bombay
Age : 5 yrs. 3 months

SOPHIE SHAH,
Age : 6 months

LEFT: KHUSHNUMA SHAPUR BARIA,
Agra Cantt
Age : 2 yrs. 8 months

URVI MUKUL SHROFF, Surat
Age : 1½ yrs.

PARUL JAIN, Delhi
Age : 2 yrs.

BELOW : PREETHI SUKUMARAN, Madras.
Age : 1 yrs. 5 months

Of all the joys that brighten suffering earth,
What joy is welcom'd like a new-born child!

Caroline Norton

DIPTI ARORA, Secunderabad
Age : 3 months

LEFT : SUMAN KAMATH, Bombay
Age : 4 yrs.

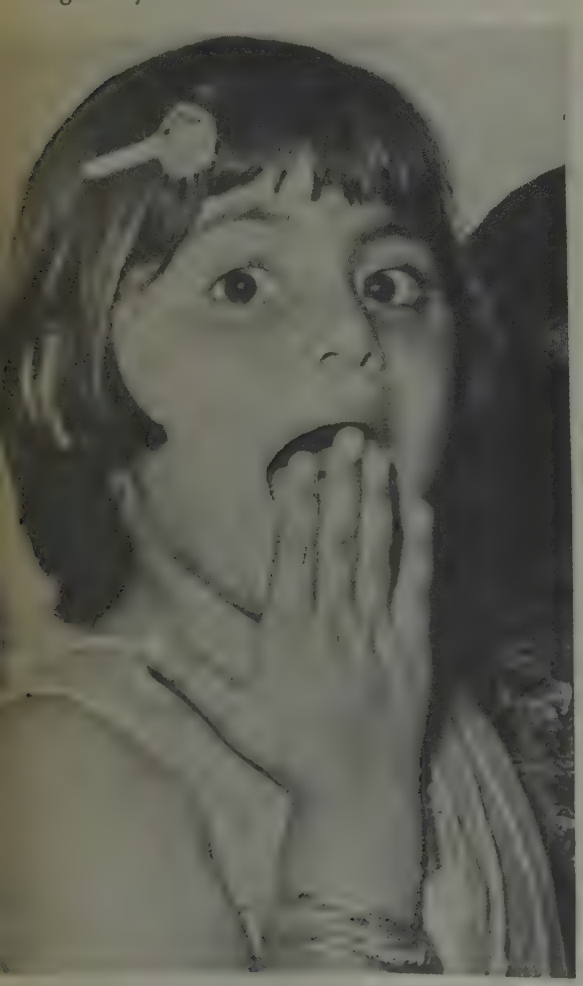
POPPETS ON PARADE

Childhood shows the man
As morning shows the day.

John Milton

SUNIL SAMPATH, Bombay
Age: 1 yr.

KIRTI HEMDEV,
Age: 13 months



AARTI SADANI,
Age: 4 years

RIGHT: DIPEN SONI, Bombay
Age: 4 yrs.

REENA CHOWDHARY, Pune
Age: 5 months

DOLLY ARORA, Indore
Age: 1½ yrs.

Of all people children are the most imaginative. They abandon themselves without reserve to every illusion. No man, whatever his sensibility may be, is ever affected by Hamlet or Lear as a little girl is affected by the story of poor Red Ridinghood.

J. B. Macaulay

BULBUL SHARMA, Neraval
Age: 4 yrs.

BELOW: SANDHYA, Trivandrum
Age: 1 yr.

SACHIN RAMCHANDANI, Bombay
Age: 1½ yr.

BELOW: BUNNY HIRDESH SINGH, Jullunder
Age: 8 months

PEOPLE AND EVENTS

BOMBAY

A symposium on "Resources to satisfy the needs of the child in developing countries with specific reference to India" was held at the Port Trust Hall by the Maharashtra State Women's Council which is celebrating its Diamond jubilee this year.

The symposium was inauguratel by Mrs. Sadiq Ali. Eminent speakers who spoke on the occasion were Dr. Brahmananda, Head of the Department of Economics, University of Bombay; Mr. M. M. Rajendran, Joint Secretary, Ministry of Social Welfare, Government of India, New Delhi; Mrs. Leela Moolgaonkar, Chairman, Central Social Welfare Board, New Delhi; Mrs. Madhuriben Shah, Vice-Chancellor, S.N.D.T. University, Bombay; and Mrs. Neera Sohoni, Programme Executive, Indian Council of Social Welfare.

Ramzan Id was celebrated at the Hotel Oberoi Towers' Mina Room at an "Open House" function hosted by the General Manager, Mr. Azhar Siddiqi for Muslim residents of the hotel. Several Consul-Generals and Airline Managers attended the function which brought together a large number of nationalities to celebrate the festival.

* * *

Versatile singer Suneeti Devi sang several devotional songs at the Coconut Day celebrations held at the Yogshakti Ashram. The repertoire consisted of a fine selection of bhajans by the saint-poets Meera and Surdas and included some of the Durga Mata bhajans already heard in Suneeti Devi's gramophone discs.

* * *

The Malabar Hill Jaycees have raised over a lakh of rupees to provide food, shelter, clothes and medicines to the people of Morvi. Two relief offices have been set up in Gondal and Rajkot.

1,200 sets of household articles consisting of Primus stoves, utensils, buckets, tumblers, combs and brushes have been despatched by truck and will be personally distributed by Jaycees in the flood-affected area.

* * *

The Rajasthan Handicrafts Emporium, Bombay, a unit of Rajasthan Small Industries Corporation, held its exhibition of handicrafts and textiles at the Jehangir Art Gallery. Film star Sulakshana Pandit was the chief guest.

* * *

At a programme entitled "Thums Up Star Trek" held at Shanmukhananda Hall, awards were presented to up and coming lady stars. Rani Varma's "Saptak" presented a musical programme and the show was organised by Mr. R. Peeradina.

CALCUTTA

The University Women's Association of Calcutta organised a seminar entitled "Those Were the Days" in collaboration with the Victoria Memorial. The Pre-

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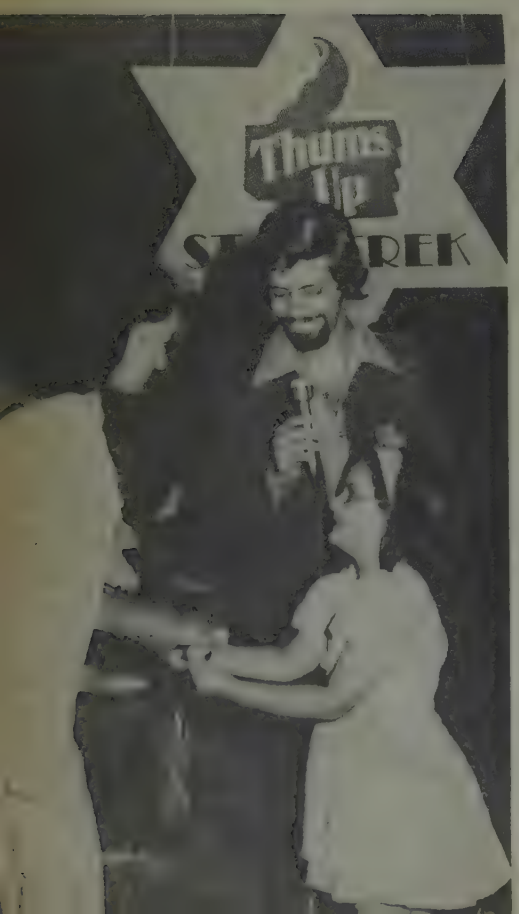

3

1. At a symposium held by the Maharashtra State Women's Council in Bombay, are seen (from left) Mrs. Usha D. Sathe, President, Maharashtra State Women's Council; Mrs. Shanti Sadiq Ali; Mrs. Yamutai Kirloskar, President, National Council of Women in India; and Mr. M. M. Rajendran, Jt. Secretary, Ministry of Social Welfare, Govt. of India.

2. At the Ramzan Id celebrations, are seen (from left) Mrs. Karimnejad; Miss Karimnejad; Mr. Karimnejad, Consul-General, Iran; Miss Ragini Kackar, Sales Mgr., Miss Fareda Nariman, Miss Desiree Gaurishankar, and Mrs. Joan Lugg, Guest Relations Officers, Hotel Oberoi Towers.

3. Baby Geeta presents an award to Padmini Kolhapure at the "Thums Up Star Trek", held at the Shanmukhananda Hall, Bombay.

4

sident, Dr. Anita Banerjee welcomed the chief guest, Dr. Radharaman Mitra and the impressive roster of speakers who presented a fascinating history of the metropolis. Dr. Mitra said that the present knowledge of old Calcutta would have been inadequate had it not been for the records left by women, mainly the British women in India.

* * *

Rabindra Sangeet Parishad presented the maestro of Tagore music, Mr. Santidev Ghosh at a solo vocal recital at Rabindra Sadan. Mr. Ghosh, now nearly seventy, enthralled the audience with a selection of Tagore's songs on the "Season of Rains".

* * *

An exhibition of needlecraft was held by Rekha Chakraborty at the new gallery of the Academy of Fine Arts. Besides landscapes, portraits of great people came alive through her embroidery and colour combinations. A new venture was her panel of needle pictures depicting the underprivileged child.

* * *

The Association of Medical Women in India held its anniversary function of its cancer detection clinic at its premises. Mrs. Nirupama Chatterji, Minister of State, presided over the function.

MADRAS

The Madras Regional Quiz Contest conducted by the Round Tables of Madras was held at the Gymkhana Club. Mr. P. L. Reddy, President of the Club, was the chief guest. The quiz master was Tabler Alban Scolt from Calcutta. Eight teams participated in the contest.

BANGALORE

The North Eastern Handicrafts and Handloom Development Corporation, Shillong, and the All India Handicrafts Board presented an exhibition of handicrafts of the north-eastern States at the Institution of Engineers Hall. Mrs. Chandra Govind Narain lit the inaugural lamp and Mr. Govind Narain, Governor of Karnataka, inaugurated the exhibition. Mr. L. C. Jain, Chairman, All India Handicrafts Board, presided over the function.

The vote of thanks was given by Mrs. Neidonvo Angami, a craftswoman from Nagaland and General Secretary of the Naga Women Weavers' Association. More than thirty tribal craftswomen were present and gave demonstrations of weaving on their looms. They also presented a cultural programme, dressed in their traditional tribal costumes.

* * *

Sita Gopalan, a student of the Baldwin Girls High School gave a benefit dance recital in aid of the school's science laboratory under the auspices of the Parent-Teacher Association of the school.

LUCKNOW

Mrs. Chandrawati, Minister for Harijans and Samaj Kalyan, inaugurated a three-day exhibition of paintings by veteran freedom fighter Hussain. The one-man show comprising 55 paintings of the 73-year-old painter, depicted mostly love themes and shows the painter's preoccupation with the Radha-Krishna motif.

The exhibition was held at Lal Baradari.

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4. Dr. Anita Banerjee, President, University Women's Association of Calcutta, speaks at a seminar organised by the Association.

5. At a children's programme arranged by Vikas Grih, a women's organisation in Ahmedabad, are seen (from left) Mrs. P. Shodhan; Mrs. U. Girdherbhai, Mrs. G. Zaveri; Mr. P. Vyas, chief guest, and Mr. N. Shah.

6. Mr. P. K. Jain of Kishco Cutlery Limited, presents mementos to Karnataka cine artistes Bharathi and Vishnu Vardhana at the Kishco exhibition of silver plated articles and cutlery in Bangalore. Looking on is the organiser, Mrs. Zaveri.

7. At an exhibition of exclusive sarees, jewellery and household goods called, "Tips to Toes" held by Mini Mendiratta at Ispat Club, Ranchi, are seen (from left) Mrs. G. Singh, M. Mendiratta, Mrs. K. C. Mohan and Mrs. M. Dugal.

THIS WEEK FOR YOU

FOR THE WEEK SEPT 16th/22nd, 1979
John Naylor

IF IT'S YOUR BIRTHDAY THIS WEEK:

In the early months of 1980 you will hit a period of success. Grasp opportunities with both hands. Mars, planet of fire and energy, will be in your sign for a long period beginning in late November. This will gift you with added energy, drive and positivity, as well as sex-appeal! With Jupiter, "the luckbringer," also being in Virgo, your prospects look very bright! However much effort and initiative will be called for before you reap rewards. Use the remaining months of 1979 to streamline activities, cut out trivialities. A splendid year for personal relationships.

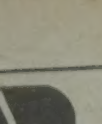
ARIES
(Mar. 22 — Apr. 20)

People, generally, take to you and are usually responsive and helpful. This won't necessarily apply for a few weeks — in fact, people will be hard to please! A temporary phase, but you'll be let down in minor ways.

TAURUS
(Apr. 21 — May 21)

An interview or other meeting you may be nervous about will have a rewarding outcome. Social life is well starred at present but shortly the main accent will be on your more practical aims and ambitions, with changes in the air.

GEMINI
(May 22 — June 21)



Careerwise stay alert to what is going on around you, seek information, make inquiries, send off applications. A busy and amusing week, with new people popping in and out of your life. A splendid time for romance.

CANCER
(June 22 — July 23)

Mars in your sign is making for a fast-moving period, but don't be hasty in any direction on the 20th or you'll have complications. Health matters are favoured, also home affairs. A good time for domestic improvements.

LEO
(July 24 — Aug. 23)

Minor but beneficial changes are on the way to boost your activties, also your personality. Sort out your plans, discarding those which are now outdated. There is luck in travel, good news through the post.

VIRGO
(Aug. 24 — Sept. 23)

A stroke of luck is on the way. A business colleague will be involved, an energetic person with rather conventional ideas. Prospects are improving and you will be able to boost your status in the months ahead.

LIBRA
(Sept. 24 — Oct. 23)

Venus and Mercury in Libra for a few weeks will have a beneficial effect on your affairs. You'll be lucky in all relationships, will make a good impression when meeting new people. Venus also helps romance along.

SCORPIO
(Oct. 24 — Nov. 22)

You will have the right ideas about future security. If considering a regular savings scheme or planning to shift investments, compare well before deciding. Current plans, hopes and wishes will get a boost soon.

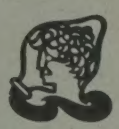
SAGITTARIUS
(Nov. 23 — Dec. 22)

Friends and relatives will help. A shifting planetary pattern puts a fortunate influence on the lighter side of life, so make the most of leisure time to form fresh links. You could ask favours this week.

CAPRICORN
(Dec. 23 — Jan. 20)

Other people are bringing problems into your life. So keep yourself as well organised as you can and be as independent as possible. It may be decision time if you are involved in a difficult relationship.

AQUARIUS
(Jan. 21 — Feb. 19)



Mars moves into opposition to your sign and will bring minor challenges between now and mid-November. Matters which have been brewing will come to a head. Try to keep abreast of tasks and not take on fresh commitments.

PISCES
(Feb. 20 — Mar. 21)

There could be good news about a relative or a property. Keep up to date on what is going on in the family. If unattached, a business friend may begin to take a more personal interest or a present platonic link may become romantic.

MUKESH KHANNA and ARUN GOVIL

Continued from Page 15

To learn more about acting and its technicalities." Mukesh joined the Film & Television Institute at Pune after his law course. It was in the year 1976 that he passed out of the portals of the Institute full of confidence that one day he would make it in the uncertain world of films. And Arun Govil too decided that he was not cut out for the family's rubber business and migrated to Bombay to try his luck in films. And met Tarachand Barjatya one day at his office.

"I didn't join the Institute though several persons whom I met in the industry advised me to join it if I wanted a decent break in films," Arun said. "But I decided to continue acting on the stage in Bombay and go around knocking at the offices of producers offering my services as an actor. It was art-director-cum-director Sudhendu Roy who recommended my name to Mr. Tarachand Barjatya at a critical stage in my period of struggle, when I had almost given up my ambitions to be a somebody in films. Even though I had to wait for nearly one and a half years after I met Mr. Barjatya, I have no regrets that I made my bow in films in a small role in his 'Paheli'. If I had not accepted that role, today no one would have even heard of me. I am the only newcomer who has been signed for five films by the Rajshri people."

Mukesh has been signed by fight composer Ravi Khanna for his "Kung Fu" in which Mukesh will be able to exhibit his prowess in karate. He has done a three-year course in karate and has bagged a blue belt, too. He has been signed by the Nadiadwalas too, and also for a film called "Aaghaat" in which he will have an opportunity to match histrionics with Amjad Khan. And more films are to follow. Mukesh is determined not to sign each and every film that he is offered and endanger his career. He says, "What matters more to me is quality and not quantity."

Arun has also been signed by Mrs. Jaya Chakravorty for her next film after "Ratnadeep." He is also working in a film called "Gangadham" with Nameeta Chandra. Like Mukesh, Arun also has been signed by the Nadiadwalas for two films. And other producers who have signed Arun include A. V. Mohan and Hrishikesh Mukherji. By the time this appears in print, Arun's "Sawan Ko Aane Do", a musical in which his co-stars are Zarina Wahab and Reeta Bhaduri and "Maan Gaye Ustaad" in which he is enacting a tough anti-hero role along with Amjad Khan and Nasiruddin Shah, would have been released.

Both Mukesh and Arun are heading for the big time. And in case nobody knows about it, I'll reveal a secret: While Mukesh is a confirmed bachelor who asserts that he will get married only after he has established himself, Arun has gone ahead and married a co-artiste of his called Lekha Chauhan, from the stage, unconcerned about his image as a matinee idol.

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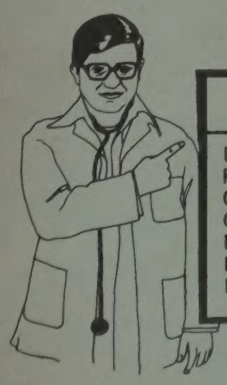

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